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Dutch professors plead for understanding

Bert Witvoet

HAMILTON, Ont. — About two hundred people came to hear two Dutch professors explain what has happened in the Dutch Reformed Churches (Gereformeerde Kerken in Nederland or GKN) during the last few decades. The meeting took place in the Immanuel Christian Reformed Church on September 25.

Both professors, J. T. Bakker and K. A. Schippers, are teachers at the Kampen Theological School and were sent as official delegates by the External

Ecumenical Relations Committee of the GKN.

The two men take turns reading a speech jointly prepared for the occasion, as they follow their North American tour. It was Bakker's turn to address the audience in Hamilton.

Dutch Church still faithful?

He began by acknowledging that the sisterly relations between the Christian Reformed Church and the Dutch Reformed Churches have been strained the last few years. Brothers and sisters



Professors K.A. Schippers and J.T. Bakker of The Netherlands

who left the Mother church behind when they immigrated to Canada and the United States are wondering if the Dutch church is still faithful to the Reformed confessions, he said.

The concern of the North American churches center around two documents especially — one dealing with the authority of Scripture entitled "God with Us," and one dealing with homosexual relations entitled "Being Faithful in Love."

Further concerns center around the joining of the Dutch Church with the World Council of Churches, their stand on nuclear arms, the seeming neglect of church discipline, and the opening of all offices to women.

"You do not recognize the church you left behind when you come for a visit," said professor Bakker. He honestly admitted that the Dutch churches are walking a dangerous path.

"The purpose is not to defend but to explain," he added.

From there on Bakker tried to compress three major points into a 45-minute speech. He began with a brief analysis of the present situation.

Institutions challenged

After 20 years of church growth during the forties and the fifties, things took a turn in The Netherlands. The younger generation made the older generation aware of unresolved problems left over from the war. Institutions were treated with distrust. Tradition and authority are rejected. "Yet, faith cannot exist without tradition and authority," said Bakker. Continued on page 5...

Thinkbit

When times are good, be happy; but when times are bad, consider: God has made the one as well as the other.
Ecclesiastes 7:14

Revenue Canada appeals Muldoon verdict

Bert Witvoet

TORONTO, Ont. — According to Gerald Vandezande of Citizens for Public Justice, "Revenue Canada is apparently determined to make life difficult for supporters of alternative and independent schools." Its senior officials have decided to appeal the August 24 judgment of Mr. Justice Francis Muldoon during the Liberals' last days in power.

It is expected that the appeal won't be heard until next spring by the Federal Court of Appeal. Until such time the

verdict by Justice Muldoon is law.

The lawyer who defended the earlier appeal by Mr. Lyle McBurney, Richard G. Fitzsimmons, believes that the decision by Justice Muldoon has important consequences for the way in which schools which operate similarly to the Ottawa and Agincourt Christian schools arrange their budgets, solicit contributions and issue receipts for 1984 and subsequent years.

Since the circumstances vary from
Continued on page 5...

Sad accident in Dunnville takes lives of three children

C.C. staff

The John and Agnes Keen family from Dunnville, Ontario, were deeply shocked on Tuesday, September 26 when three of their four teenage children were killed in a car-truck collision.

The teenagers John, 16, Sandra, 15, and Marlene, 13, were returning from classes at Smithville District Christian High School when their compact car hit a tanker truck on a winding river road. All three died instantly.

The only surviving son, Clarence, 19, lives with his parents on their 300-acre dairy farm just outside Dunnville.

According to Mr. William Rang, Principal of the Dunnville Christian elementary school, "Marlene just graduated from our school in June. They were the nicest kids you could find ... clean cut ... wonderful Christians. You can imagine that our community is in shock."

The Keens were going to celebrate their 25th Wedding Anniversary on October 9 this year, exactly two weeks after the accident. They were married in Springdale in 1955. Mrs. Agnes Keen is a VanderKooi. Their wedding text was Romans 8:31 "What then shall we say in response to this? If God is for us, who can be against us?"

The funeral took place on Saturday, September 29.

The staff at *Calvinist Contact* joins all those who stand around this family in expressing their deep shock and sorrow. May the comfort of Romans 8:31 triumph in these almost unbearably sad days.

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October 5, 1984

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40th year of publication



October 8 — Thanksgiving

*The Wheat Board may not praise you, Lord,
Although their silos do.
The drivers of the trucks may swear
Whereas the engines knew
Enough to sing their highway thanks,
While bushels grain weighed down the tanks
And wheels hummed out the sacrosancts
That give the thumb to you.
May we, the spiritual laissez-faire,
Give credit where it's due;
Adjoin the silos and the trucks
And add the psalms of filled Canucks,
Who bless you, as their souls are fed
As as they eat their daily bread.
Then is our land restored.*

Bert Witvoet

This week:

Special section on Christian institutions and organizations
..... pp. 9-16

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Editorial

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The story of Reformed Christian action in Canada

One of several unique features of post-war reformed immigrants to Canada has been their penchant for collective Christian action. Salt, they argue, is more effective when you apply it by the handful. How can a lonely individual, or a thousand lonely individuals for that matter, affect the cultural patterns of a country?

Now isn't that strange? ... for immigrants to want to influence cultural patterns. Most immigrants try to survive; they want to either adapt as quickly as possible or retain some of their own ethnic social fabric. But who ever heard of immigrants wanting to change their new-found society. That sounds a little too arrogant.

Can you imagine that after three years in Canada some people were already talking about a Christian university? They could not even speak English!

Yet, these people were not arrogant. They simply refused to believe that Christ had not been given the rule over Canada, from sea to sea. It was not a matter of pride; it was a question of obedience.

The covenant is individual and corporate

By the way, the metaphor of salt being applied by the handful does not do injustice to the fact that individual salt grains must radiate individual salting power. What's a handful of salt going to do if the grains are no longer salty? Jesus was very clear on the fate of such salt. Let it be trampled underfoot by people.

So, Christian action should never become an excuse for not acting and witnessing at the personal level. If reformed people have been weak in personal evangelism, the fault does not lie with the rich tradition of binding together as a covenant people and proclaiming to our society that God claims service and makes promises for all legitimate areas of human endeavour.

Do human beings engage in work? The Lord, through His Son Jesus Christ, wants to be the Foreman. Do human beings recreate themselves? Christ wants to be the Camp Director. Do they want to educate their children? Christ wants to be the Teacher. Do they engage in trade and commerce? Christ wants to oversee the budget, help figure out the approach in advertising and sales.

Two solitudes rejected

It's typically reformed and Calvinistic to acknowledge the supremacy of God over His handiwork and to talk of full-orbed service of man in Christ to His reformed Christians, if they understand their roots, do not accept the theory of two solitudes: a kingdom of God and a kingdom of man, faith and reason,

nature and grace, public and private, morality and practicality, religious education and secular education.

The robe of life is a seamless robe, of which the warp and woof is integrated to form a cloth of praise to the Creator God. This all followers of Christ should believe, or let the brand name Christian never be stuck to their fabric.

In this issue of *Calvinist Contact* we are happy to present in eight pages a survey of the kind of institutions and organizations the Lord has allowed reformed Christians to build on Canadian soil. None of them are flawless. Some, because of their short life-span may look more innocent than the older ones. But all of them have a task, and in the doing of their task have been rewarded beyond their deserving.

May we continue to support this infrastructure of Christian witness, action and service. May we share it with other Christians: It's our way of saying that Christ, who is the new Man, wants to be present in all things human. Hence the headings in the special section: Christ in education, Christ in justice ...

BW

Thank you for giving me the morning

"Thank you for my mom, my dad, Joel, James, Marian, the sky, grass, the road, my dolls ...," my very young niece prayed one noon when she was given the opportunity to lead the after-lunch prayer.

The list grew ever longer. Her parents and I began to smile as her thanks giving continued. We could hardly keep from chuckling audibly. She sensed this, abruptly said "amen" and looked at us questioningly. Was something wrong? Not at all, we assured her, and she happily went about her business.

In fact, something was very right. Her child-faith told her that every tiny delight in her young life was worth thanking God for.

Perhaps we wise adults have something to learn from the thanks of a child. We often thank God for *categories* of things: The "beauty of nature," friends or family "wherever they may be," "food and shelter." Are the daisies outside our door, the stew in the crock-pot, the cat on the couch or the piano in the corner (those everyday things we'd hate to do without) beneath God's interest? or our level of sophistication?

Marian Van Til

Letters

Full game coverage, please

Since I am not a "devotee of stressful semantics," as Mr. Justice Muldoon so nicely put it, I will just simply thank you for having published in full the transcript of that significant judgment in the McBurney case. It was a courageous editorial decision to devote an entire insert to one issue, and it was a good decision. I for one am most appreciative.

In your little introduction to the landmark verdict you explain that the insert is intended "as a service to our readers and to Christian schools." In a way, although I'm sure not intentionally, that leaves CPJ a little out in the chilly autumn breeze. Service to readers and Christian schools is well and good, but a fond little nod towards the charitable

organization that battled so valiantly and so well on the plaintiff's behalf would not have been inappropriate.

As I read the verdict it occurred to me that the manner in which Justice Muldoon wrote about the Christian schools in question applied very much to CPJ. It also has a support base that is like a congregation, and it also depends on donations for financial sustenance and solvency. The trouble with CPJ is that it has little limelight and consequently big money problems.

While Justice Muldoon scored the goal and you decided to serve your readers and Christian schools by showing them what a beauty it was, might it not also be appropriate to credit Citizens for Public Justice with an assist? Might it even be hinted at that continued (tax deductible) donations are needed for CPJ to

continue the struggle when the appeal comes up?

What do you say, Mr. Editor? Nudge, nudge; wink, wink; say no more, say no more!

Reinder J. Klein,
Pierrefonds, Quebec

Antonides not half as hard as our pastor

When you read *Calvinist Contact* you always find articles which call for an answer. Sure enough, the next issue gives an answer. Maybe *Calvinist Contact* should be called the Free Press, like our Acton paper.

This time again (C.C., September 21), Mr. J.C. van Oosterom disagrees with Harry Arend Antonides, labeling him a

hardliner.

It sounds very pious to end a letter with the text "A gentle answer turns away wrath, but a harsh word stirs up anger." In the meantime, he calls Antonides' writing "acrimonious." I don't even know what the word means, but it's no good, of course.

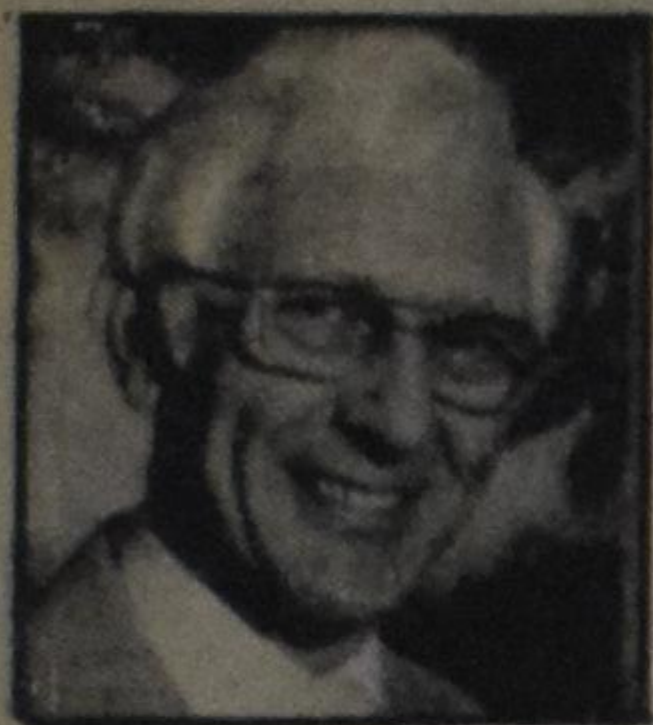
Just before the text from Proverbs he says that Harry nurses a dislike and contempt for people who disagree. Lovely.

Well, I saw the Rev. Wilson on T.V. during one of the programs on Pope John Paul's visit. She looks like a woman who can defend herself.

Harry Antonides is not a hardliner. I come from the same town in Holland and we know the family well. His article was not half as strong as what our pastor Rev. Hellinga mentioned in his sermon on

SKYLIGHTS/WILLIAM R. RANG

Longer Letter



Rock-splitting power

The city of Kingston, Ontario, must be one of North America's most beautiful. On the subject of cities I have built a degree of expertise having lived in a number of them spread over more than just one continent.

Kingston fascinates me because of its architecture and its breath-taking scenery. I might say that it is a solid city in more than one sense, not the least because it is built on rock. Contractors must first use an ample number of sticks of dynamite before they can start a foundation for any kind of building.

After we had purchased our home in Kingston, ours was the chore of doing some landscaping. We went to a nursery and purchased the required items from shrubs to trees.

Planting the shrubs around the house was easy enough, for the hole that had been blasted for the home had been sufficiently large to allow the easy planting of decorative greenery. Planting the trees was something else. After a number of frustrating efforts whereby I hit solid rock at three or four inches, I got myself a sledge-hammer and a pick, and started to work.

I knew a bit about the nature of trees, so all I did was drill a hole large enough for the as yet tiny root systems. The diameter was no more than twenty centimeters. The tree would do the rest, I knew.

All around me I see and observe things that teach me spiritual values. No wonder that I thought of myself as I was making an opening in the rock.

That rock, that's you and I. We're hard. By nature we hate God and our fellow man. By nature we're not open to the love of God. Yet in order to let the seed of His love grow and mature, all He needs to do is drill just a little hole in your and my heart, one just large enough for the seed or the sapling of His grace. The roots will split the rock with a power that no human mind can comprehend.

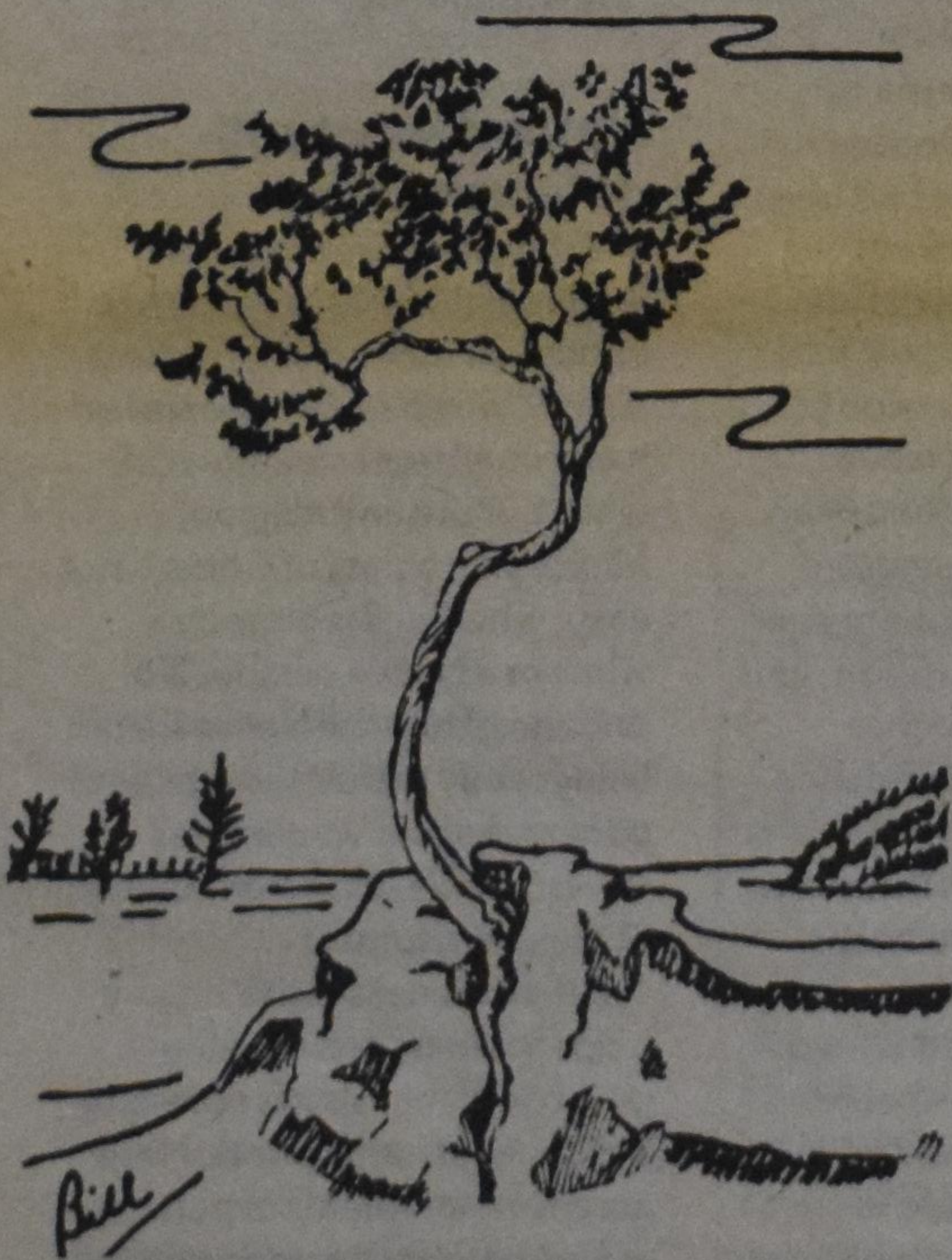
As you read this, maybe you're thinking of yourself or of one of your dear ones. Remember, the Lord needs only a small beginning to split the rock wide open.

A few weeks ago my wife and I drive past our previous home. I pointed at the trees. They're quite majestic now.

That's what saving grace does, remember?

Even in the hardest rock.

William Rang is principal of the Dunville Christian School.



Cartoonists are human too



Life has its moments, eh? Some moments are made beautiful and precious by the presence of a sensitive woman, the look of adoration in a child's eyes, the obedient way of a puppy dog's tail, and a letter of love and encouragement from a supportive fan.

Believe me, J.C. Van Oosterom's letter in the September 14 issue of C.C. wasn't one of them.

Paul and I think it's pretty funny, but we're not sure where he's coming from. We ruled out the possibility that he really likes the strip and is just being cute.

Paul warned me that there was a nasty letter coming up, and I was relieved to see it was nasty and clever. There's nothing more depressing than a curt 'I hate you' on a letters page. Letters of criticism should as a rule be artful in their approach to bloodletting. J.C. Van Oosterom didn't disappoint us.



It isn't our policy to respond to every letter of praise, or pain, but we thought that this early in the game a response is warranted. Not a defence as much as a statement of purpose.

We realize there will be times when Kuyper's Kapers will have its share of unfavourable comparisons (my favourite so far are post nasal drip and anorexia), but — 'frontal nudity?'

We can only hope J.C. meant in silhouette. Paul and I positively blushed at the suggestion, while patting each other on the back for at least arousing his interest. It was an unusual bit of association on J.C.'s part and we couldn't help wondering what Freud would say. (Paul insists he has his clothes on when he draws Kuyper).

Oh, I suppose we'll get "heavier" as time rolls on; we're certainly planning on it. We'll get so "heavy" and "relevant," in fact, some Kuyperian blue bloods will wax nostalgic for more inane days. Believe me, all this hah-chuckle stuff is

only a polite primer for what we hope will be Rabelaisian type social commentary from a Reformed perspective.

We're simply establishing Kuyper's situation right now. Hopefully this process of familiarizing the character isn't breeding too much contempt out there.

There isn't anything we'd like better than to have Kuyper say a thing or two now, but alas, we must be patient.

But what gets my Orthodox Presbyterian blood fired up is the suggestion that we're insulting someone's (Dutch?) heritage and committing personal travesty. Paul and I took a vote and we agreed to leave "personal travesty" to the eye of the beholder and ethnic jokes to Don Rickles.

As for misappropriating History, well, it's an honourable profession. Ask Gibbon, Marx, and Kuyper — they all did it, so why can't a couple of former Calvin College boys? Like the philosopher Cindi Lauper once said in another context: "We're just out to have fun ... Oh-Oh-Oh, we just wanna have fun."

But, what else would you expect from a couple of unremittently silly guys like us? At least we're Reformed.

Before I sign out I'd like to add to J.C. van Oosterom's list of things that don't improve with age: Casual letters to the editor by old fogies from St. Catharines (and J.C., don't be so subtle next time, tell us what you really think).

On behalf of Paul Van Arragon and myself,

Marvin Norman,
Co-keeper of the Kuyper Archives



EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Micah 7:5. It's high time that we call a spade a spade.

Calvinist Contact stated that Antonides could have phrased some words a little differently in his article. Maybe so. But not everybody is an editor.

We look at the content, and find that Harry was for one hundred percent right in his thinking.

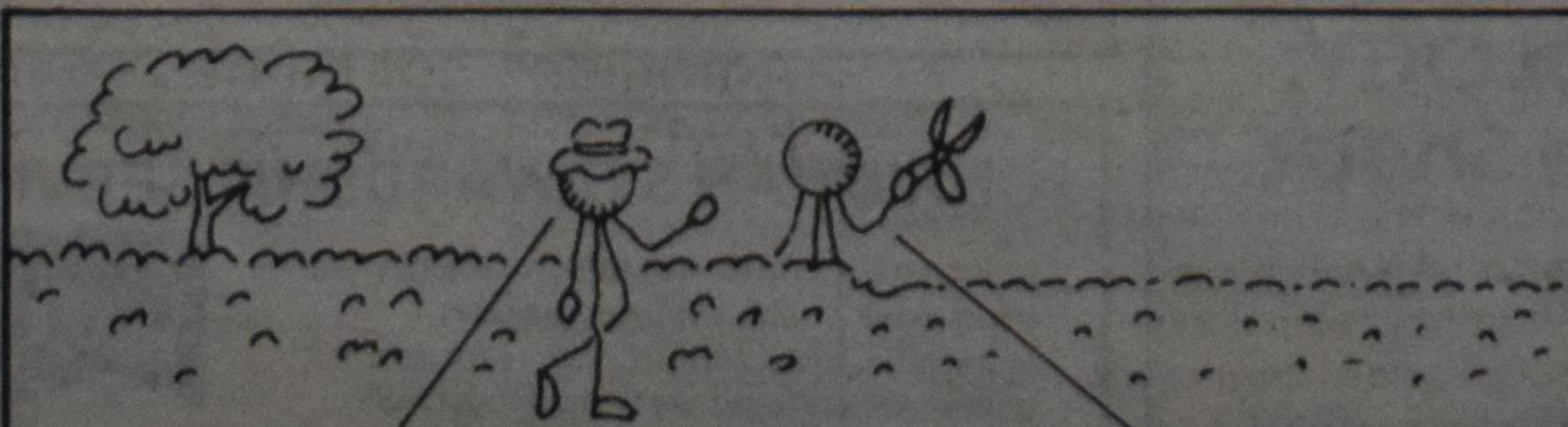
John Kamminga,
Acton, Ont.

Catholicism both Christian and pagan

Mr. Chris Verstraete makes some interesting comments, (Sept. 21) but I'm afraid in his criticism of former Willowdale resident Herb Goodhoofd he does not have all his facts straight.

Catholicism is really a mixture of both Christian and pagan doctrines, and many of its practices do NOT originate in the Christian church. Catholicism in its

the stuarts



OUR CONGREGATION
FINALLY DID SOMETHING
ABOUT THE RAPID TURNOVER
OF OUR YOUTH WORKERS.

BETTER PAY?
MORE CON-
GREGATIONAL
INVOLVEMENT?

most classic form is a religious cult since it has a strong, central figure (i.e. the Pope) who claims to make infallible statements and expects unquestioning obedience to these, it teaches many ideas which come from the fantasy of

some ancient popes influenced by false ideas, and it denies that Jesus Christ alone is sufficient for our salvation (ultimate yes — alone no).

Bob Wierdsma,
Willowdale, Ont.



NO. WE INSTALLED
A REVOLVING DOOR
IN THE YOUTH
OFFICE.

Issue

Should Indians worship a white God?

Allan C. Groen

From September 10-13, an inter-church conference on the church in native leadership development was held in Gimli, Manitoba. This year I attended as an interested observer, and was one of a record attendance of about 80 people. The group of participants was richly diverse. There were men and women, Native, white and Asian of several denominations. Several languages were used during the conference: English, French, Saulteux, Cree, Ojibway, Cheyenne and Chinese.

Ministry to Canada's native people is not an easy task, not even for Native clergy or other spiritual leaders. There is a tremendous cultural and spiritual gap between the dominant white culture and our native peoples. Unfortunately, Christianity is being seen more and more as an ally of imperialistic white culture.

Many Native people think that if the Native peoples are to survive as a culture, they must return to Native spirituality. Just as to the Native people white culture appears to find its spiritual strength in the white God of the paper writings, so they hope that the traditions of the Native elders will give new strength for the Native future.

The city frightens

A story may help to make clear the kind of issue the conference tried to face. I gave a ride to Mr. Harper, pastoral worker at the Indian Family Centre. He pointed out a building on Main Street in Winnipeg as the one to which he came when he first moved to the city.

He said to me, "Do you see that building with the steps? That's the place where I first came to the city. I used to sit on the stairs, but I was always ready to run inside because I was told you can easily get robbed or killed in the city. I was real scared. Later, I just looked out at the cars through the window. I was scared to sit on the steps."

This is John's recollection of how he experienced city life. He

knows the way of the city much better now, but many native people still find it a forbidding, hostile, frightening place. This kind of experience with the city may serve as a symbol of the gap which separates white and native cultures. How can a white church or its pastors, minister to a people so vastly different?

The cultural gap

What is the nature of the gap? It is much wider than just a rural versus urban chasm. It is truly a cross-cultural gap, with a long and unhappy history to live down. I think I can identify several factors which go to make up the gap.

1. The white people came many years ago to conquer that Native people. We stole their lands, and to this day we have not kept our promises for restitution. Native people have suffered much injustice from white people, and that continues to be the case.

2. These same thieves came with the gospel of Jesus Christ. Many people were indeed converted to Christianity, and became as devoutly Christian as they had been devout to their native heritage. But the missionaries completely condemned the native traditions and cultures, and did everything they could to remove all traces of that spiritual past. Often they did not trouble themselves to find out whether there was any validity to native spirituality. It was condemned outright. Many Native people

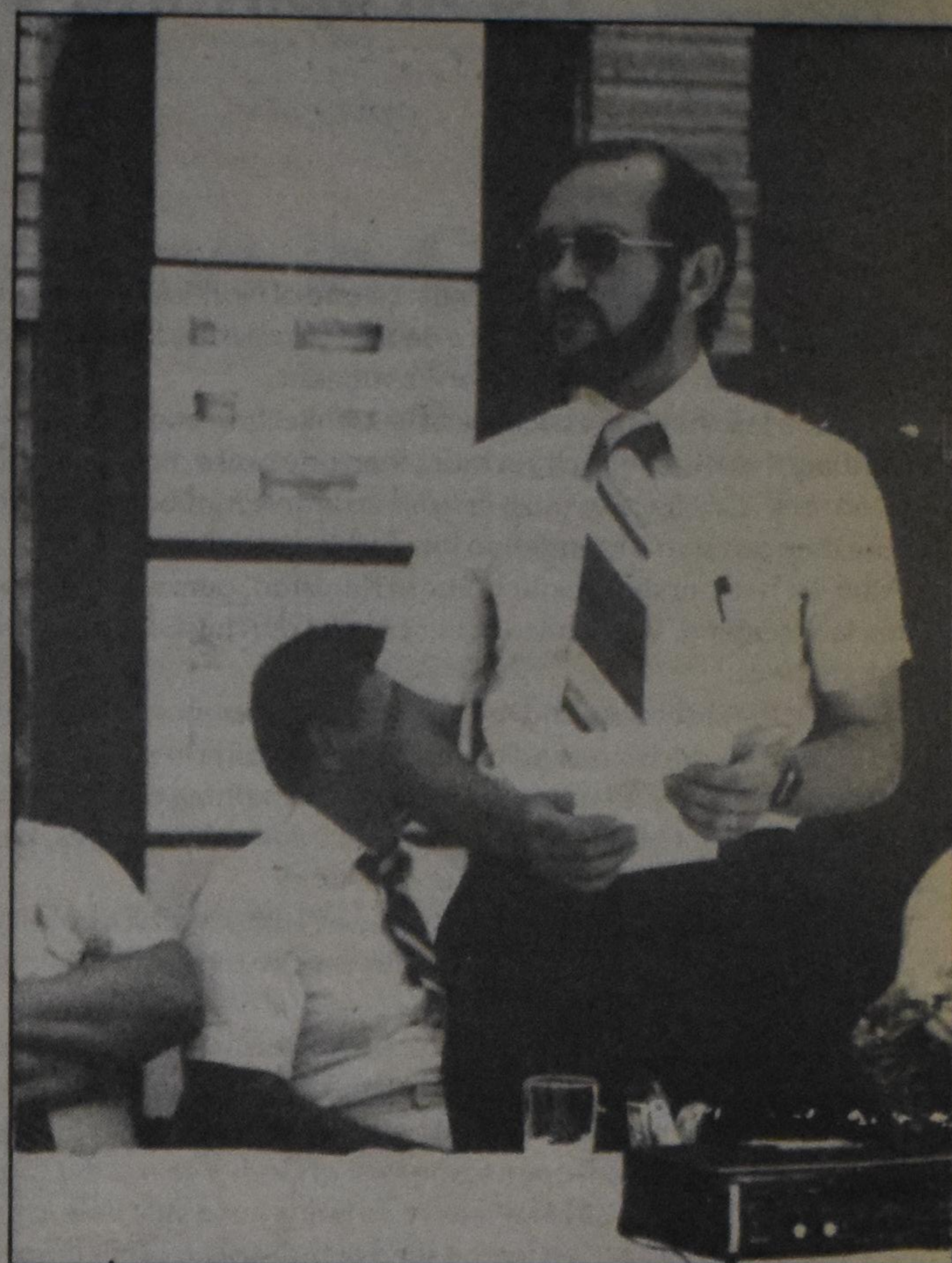
know almost nothing about their own heritage, and much of it is irretrievably lost. Native people have become tremendously suspicious of white people bearing gifts.

3. White culture introduced values which are totally alien to the Native people. For example, the whole concept of the ownership of land, so important to us, is foreign to Native people. The earth is the mother who sustains all living things, and the earth is itself alive. Even the rocks are alive to the Native people. How can you buy and sell your mother? How can you carve her up into bits of "mine and thine?" The white quest for ownership, enforced by beads and guns, was unintelligible to Native people, and hence they were all the more vulnerable to becoming victims to the white culture's drive for power and ownership.

4. Native people, having lost the strength of their own culture and tradition, became weak. Perhaps alcoholism and the devastation it has caused is a result of the inner spiritual erosion.

5. To an amazing extent, the imperialistic and paternalistic attitude continues. On some reserves, where there had been just a few churches, many native people attended. But then, other Christian groups came to share their version of God's truth with the Native people. Where there had been two churches on a reserve, there are now often four or even six. This spreads confusion, and as the number of churches increases, over-all attendance often declines.

6. Many important decisions are often made for the Native people by folks who drive on to the reserves in airconditioned cars, carrying nice leather brief cases, wearing shirt and tie. Very little effort is made to transfer leadership to the Native people. Children are removed from Native homes to the city. In short, the violence which has become so much part of Native life is often a symptom of the



Allan C. Groen

powerlessness which paralyzes the community.

Natives want self-determination

Probably there are other factors in the chasm, but this is enough to make clear the great distrust which native people feel towards all representatives of white culture and religion. Ministry on behalf of Christ is not easy, whether it is done by a white or a Native person. No one can blame the Native for not being ready to trust the white person, and for wanting self-government, self-determination of their own future.

An awareness of this history helps me to understand the purpose of ministry as voiced by a number of participants. Here are a few statements of purpose as I jotted them down during the course of the conference:

- "to allow the native people to own their own church."
- "to allow the Native people to have their own way of

expressing the gospel."

-- "Native people building their own churches, in their own communities, using their own traditions and their own cultures."

-- "To let the Native people do their own teaching in their own way."

-- "Indian people discovering God and witnessing to Indian people."

-- "Most of the churches see themselves as enablers of native spirituality."

-- "not to establish a ... church, but to help Natives make their own spiritual decisions, and establish their own spiritual identity."

One of the bits of learning that came out of attending this conference on cross-cultural ministry is increased awareness of how culturally encrusted our expression of the gospel of grace really is. This is perfectly all right, except that we sometimes fool ourselves into thinking that our way of worship and of setting up the church is the only permissible way, because it is God's way, and everyone else must do it our way.

It is helpful to discover that to think this is only to fool ourselves. If we are happy with our way of doing things, praise the Lord. But let's rid ourselves of the notion that it is the only valid way. Then we can let other people find their way, and then we can also allow ourselves to find new ways when we feel discontent with the old.

Allan Groen is pastor of the Kildonan Christian Reformed Church in Winnipeg, Manitoba.

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News

Two Dutch professors plead for understanding

... continued from page 1.

The movement of challenge declined somewhat in the 70s, but the effects linger on. And since the Dutch Reformed Church is not a minority church, all the movements that take place in Dutch culture take place in the church.

"We can't evade the issues," said Bakker. "We must try for a new understanding of God's will for the present."

Search for authority

The second question the Schippers-Bakker speech faced was the one about the place of the Bible. What is the authority of the Bible?

"We don't want to say that the Bible is true only when we make it true. That would be the end of authority," said Bakker. He further explained that the approach in the Dutch church is one of seeking out the deeper intention of the Bible writers. Genesis 1, for example, is not so much a report of what happened exactly at creation, but a record of the confessions of Israel, namely, that God is the Creator God.

The criticism that people in Holland no longer accept the authority of the Bible is too easy, according to Bakker. "We have to look for the whole history of communication between God and His people."

The final point he discussed dealt with problems in pastoral care, in particular as related to the homosexual neighbour. During the war Dutch people witnessed a persecution of Jews, Jehovah Witnesses and homosexuals. The church sometimes took part in these persecutions. But in the congregation of Christ the persecuted ones have to be accepted.

"Our Synod," said Bakker, "decided not to give a verdict in the matter of homosexuality because of the differences of opinion. The Church has no authority to bind the conscience of its members."

Various ethical aspects are being investigated. He pleaded for understanding and patience. "We have the right to be heard, even if our sister churches dissent."

According to him and his co-traveller Schippers, the root of the matter is whether the Dutch churches are still partakers of the Word and of the Table. For that reason, the decision by the Christian Reformed Church to limit access of "pulpit and table" was a painful one. Perhaps, counselled Bakker, Christian Reformed people should not look so much for that familiar likeness that they were used to. Perhaps it's more a matter of trust in God and His promises.

Deeply felt responses

The speech was followed by an opportunity to hand in written questions. The response was overwhelming. More than forty questions were dumped on the table for both Schippers and Bakker to respond to. They



limited themselves to answering about six or seven.

The evening ended with a personal, impromptu response by Dr. Al Wolters of Redeemer College. He testified how he had been nurtured in his college and university years by the rich Reformed tradition of The Netherlands, and how at this moment in time he no longer feels at home in the Dutch churches.

He admitted that he did not have the answers to many of the questions Schippers and

Bakker had posed, but felt that the Dutch and the North Americans were no longer working at the same task. "You can't help us anymore like you used to," he said with some regret. The strong audience applause at this time indicated

after the evening was over that they were not disappointed by the first two meetings (one in London, Ont. and this one in Hamilton). Although many of the responses were fairly judgmental about the Dutch situation, the two men appreciated the fact that people are willing to come and hear them out.

When asked what the purpose of their journey was, they answered, to explore the North American situation as well as explain the Dutch situation. When pressed what the purpose behind that intent was, they said that they were eager to hold on to the Christian Reformed Church. "We are afraid that some people are ready to sever relations with us. That would not be good both for us and for you."

Note to the reader: This has been an objective report of what took place in Hamilton. There is no attempt to editorialize here. In next week's issue of C.C., we hope to carry an evaluation of what we think took place and of what we think we heard.

that he had indeed spoken for many of those present.

Not disappointed

The two professors indicated

Give five bucks; join the Party

Keith Knight

So you like dabbling in politics. The federal campaign caught your eye and you wouldn't mind getting just a bit more involved in a campaign.

If you live in Ontario, you'll be able to keep your adrenalin flowing with the strong prospects of a provincial election in November.

For five dollars you can join the Party's riding association ... for two years! Democracy is a bargain! All three political parties — Progressive Conservative, Liberal and New Democratic Party — have riding associations. They conduct routine annual meetings, go over finances, hear reports from their member in parliament (if they have one) and generally engage in routine chitchat. That's between elections.

Each of the three Parties also have youth wings. The minimum age is usually 14. It may vary in your riding. These youth wings deal with similar Party issues and agenda items as the "older" Party, but with perhaps greater zeal and dedication.

I would encourage political science or politics clubs in Christian high schools to consider joining a riding association, just for the

experience. Membership in the youth party is \$3 for two years.

Ontario election

If Premier Davis calls an election soon, this is something of what you can expect will happen within your riding association.

There will be extensive campaigning within the riding by individuals who are seeking the association's nomination as a candidate in the next election. Your membership fee entitles you to run for the nomination, if you like. If you are there to learn, you can just sit back and watch the discussions and debates at various association meetings.

Once your Riding association has chosen its candidate, you can become involved in the campaign; everything from planting lawn signs to door-to-door campaigning to phone campaigning to poll captain to side-liner.

There are no secret oaths to sign and no pledges to donate to the Party ad infinitum. This is a citizens' association, not a lodge. You just pay your five dollars, three if you're a student.

Membership in a riding association, whether provincial or federal, gives one exposure to the election process, to the

Revenue Canada appeals Muldoon verdict

... continued from front page.

school to school, it is difficult to issue a general guideline to the schools, says Gerald Vandezande. He advises schools who are interested to contact Richard Fitzsimmons of Toronto directly for legal advice. (Telephone: (416) 977-5545).

Vandezande explained too that those who joined McBurney in his tax appeal will have to wait for the final outcome of the case some years down the road before they can expect to receive any funds.

fallibility of man, to the planning and strategy known as politics, to the joy of victory and the agony of defeat.

Federal intermission

These next four years will be tough ones for the federal Liberal party, and therefore also for its riding associations. They will be challenged to rebuild the party from the grassroots up. A five dollar membership in a federal Liberal riding association would place you firmly in the official grassroots where much of the rebuilding will take place. Be prepared to work.

Continued on page 21 ...

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Church

Pastoral Pondering

Visits with youth a time for sharing

Jack VandeHoef

The youth of our church are important. To use an old cliché, they are the future leaders of the church. It is obvious that where we lead our youth is most likely the direction that they will continue in. "Train up a child in the way he should go and when he is old he will not depart from it" (Proverbs 22:6).

Know where they are

Therefore, it is important that we show a proper interest in our youth — We must minister to them. We must do all that we can to show them the right way to go and then help them along that way. To do this we must have contact with them. We have to know where they are, not just their physical location, but also their spiritual development; that is, what place does God, church, prayer, Scriptures have in their lives?

We have to be aware of the questions which they may have and problems that they may be facing. We must help them with pressures that they feel around them. We must know where they are thinking of going with their lives and try to understand why they go in a particular direction.

That sounds like quite a large task, and it is. But it is an important and necessary task — an area of ministry with a great challenge!

Visit on their terms

One question that often is raised when individual visits with young people are set up is, "Why can't the visits be included in the 'family visit'?" Why visit them separately?"

The main response to that is that many are at an age when they will not open up in front of their parents or other family members. Granted, there are exceptions, but they are few. Many young people find it difficult to be very open about their spiritual lives and even less so in front of family. It exposes them; it makes them vulnerable at an age when they want to look strong and secure. This does not imply poor parenting, it is just part of growing up.

Fortunately, many will open up to a certain extent when speaking to the pastor or intern during an individual visit. I can confidently say this after experiencing it many times in visits that I have had.

Listen carefully

My visits with young people are usually about one hour long. They are not meant to be scary experiences. The idea of these visits is to have a time together of sharing personal ideas, views, attitudes toward God and church as they relate to one's personal life. The visits are meant to be a time of dialogue together; one person does not do all the talking. That is why an opportunity is provided for the visitor to ask questions about anything that may be on his or her mind; he or she can make any kind of comment or react to something they have seen or heard. Then we can discuss that, too, if they wish.

I have found such visits to be very rewarding, both for myself and for the young people. I learn a lot about ministry and about the youth of our day. And they are usually thankful for the opportunity to talk and share ideas.

The prayer with which we finish our visit is always a good reminder that we are not in this alone; we need God's help. If He is not at the centre of this, and all our ministries, our efforts will not be effective.

Jack VandeHoef is the Assistant Pastor of the Calvin CRC, Ottawa, Ont.

January 1984/The Church Communicating "Newsmagazine of the CRC's in the National Capital Region."

Rime or Reason

The office of deacon must be distinct — so ruled the Synod of Eighty-four; thus female deacons may not don their pant-suits anymore.

Klaas Sis

They did their laundry on Sunday, and the elders declared it a sin, rather than changing to Monday they now launder their discipline.

Sy Nodd

MARS Festival held in Iowa

Some seven hundred people filled the First Christian Reformed Church in Orange City, Iowa, on August 28, 1984, to mark the opening of the Fourth Annual Festival of the Mid-America Reformed Seminary. Nelson D. Kloosterman, newly elected professor of New Testament and Ethics at the Seminary in Orange City spoke on "Hope for Survival in an Age of Pastoral Brutality," calling attention to the ongoing struggle for the Gospel which has characterized all of history.

All were stirred by the address as well as by the enthusiastic audience singing and by musical numbers rendered by the Dordt College Band (Sioux Center, Iowa) under the Direction of Dr. Gerald Bouma, a member of the seminary Board of Trustees.

An offering of more than \$1,000 was received, and the

meeting was followed by an hour of fellowship in the church parlour.

On Monday and Tuesday the Board met to review activities and shape policies of the seminary. An open house was held on Tuesday afternoon, followed by a meeting of Association members, people who support the seminary. Opportunity was provided for members to engage in questions and discussion at that time.

Mid-America's school year opened the next day at 9 a.m. with Mark Vander Hart, Professor of Old Testament Studies, delivering a convocation address entitled "Creation as God's Temple."

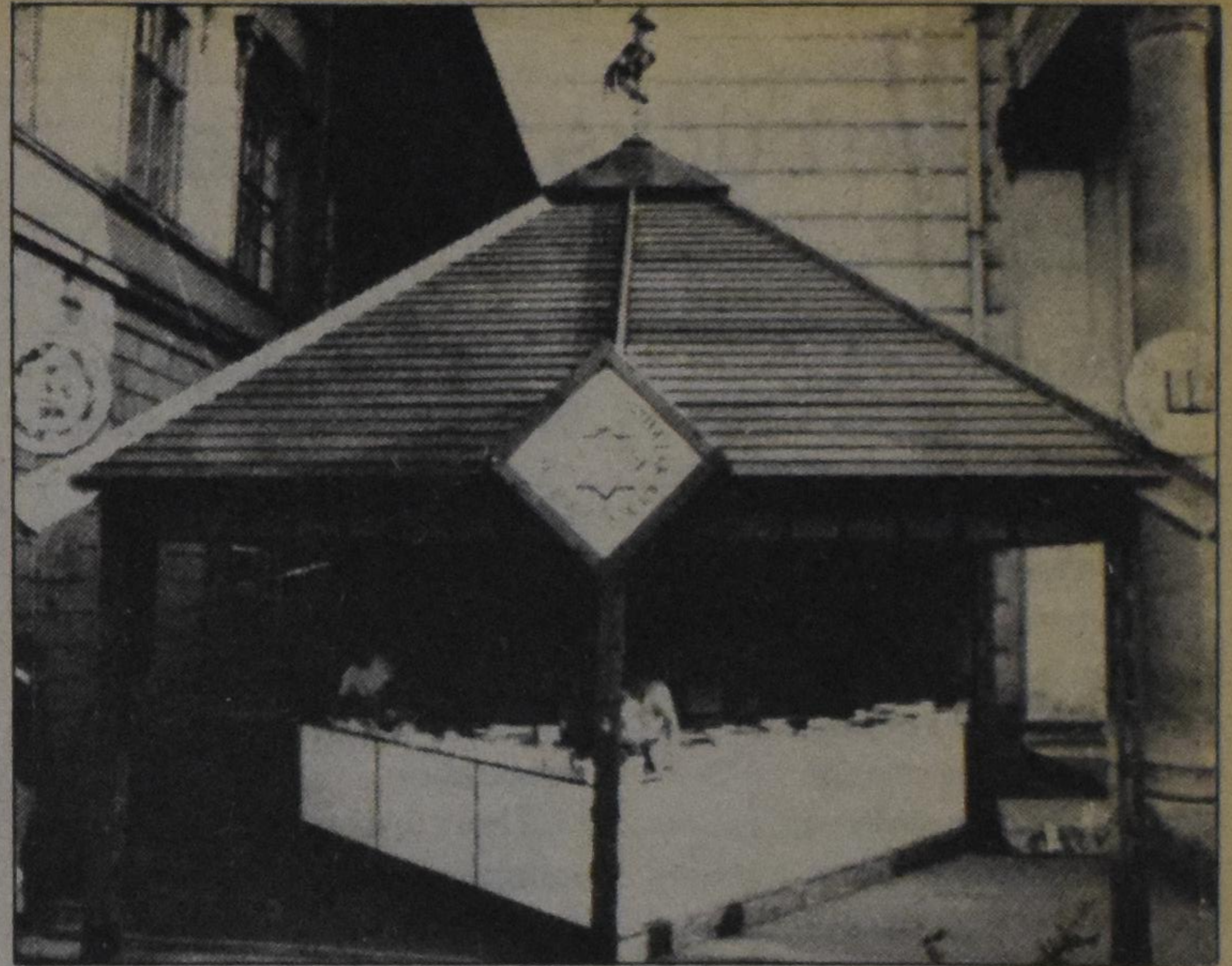
Both Vander Hart's and Kloosterman's speeches will soon be available to the public.

A new Bible pavilion for Budapest

On May 25, 1984, Bishop Dr. Tibor Bartha, President of the Ecumenical Council of Churches in Hungary, officially dedicated a handsome new pavilion erected by the Hungarian Bible Council ... and paid for by the Nova Scotia District of the Canadian Bible Society.

The occasion was Budapest's annual "Book Week", and the pavilion marked the second time the Bible Council was allowed to participate with a display of Scriptures and other Christian books and publications.

The Reverend Kalmann Tarr, head of the Reformed Press Department, writes: "The pavilion, designed by us and materializing our dreams, was a full success, both on account of its appearance and on account of its practicality. The pavilion is made of wood, and decorated with copper elements, reminding one of a small



church. It can be dismantled in 5 hours, and erected within a day."

Mr. Tarr hopes to be able to erect his pavilion at book fairs and similar events all over Hungary. A second occasion for its appearance in Budapest has already come; it was a great success at the General

Church News

Christian Reformed Church

Called

— to Grande Prairie-La Glace, Grande Prairie, Alta., Cand. Pieter Hendriks.

Accepted

— to Westside Fellowship, Kingston, Ont., Cand. Charles Cornelisse.

— to Lebanon, Iowa, Cand. Thomas De Does.

— to 1st, Red Deer, Alta., Cand. Stanley Schalk as Associate Pastor.

Declined

— to Grande Prairie-La Glace, Grande Prairie, Alta., Cand. Barry Beukema

— to Lucknow, Ont., Cand. Thomas De Does

New Clerks

— Shalom, Brantford, Ont.: John Gilson, Shalom CRC, 17 Patterson Ave., Brantford, ON N3S 6W8

— Shalom's new treasurer is John Vos. Please send all correspondence via the church address.

— 1st, Red Deer, Alta.: Willy Veerbeek, 79 Ayers Ave., Red Deer, AB T4R 1C8; 403-346-6530.

— Hebron, Whitby, Ont.: Andy Meima, Hebron CRC, P.O. Box 246, Whitby, ON L1N 5S1

Red Mesa Tour

**Formerly Indian Mission Tour
September 11-18, 1984**

Last September twelve Ontario residents joined twenty-six Statesiders in a tour of the Red Mesa churches and other attractions. They enjoyed a thousand-mile bus trip through rocks, canyons, forest, and deserts of Indian reserves in the Southwest United States. Their hearts were deeply warmed by the hospitality of Navajo and Zuni Christians and missionaries.

This September that opportunity will be offered coast to coast. All meals, lodging, fees, and bus transportation in New Mexico and Arizona: \$490 Canadian. Plane, bus, auto, or train from your home to Albuquerque, New Mexico and return is separate.

For information, call tour host Stan Koning at (616)241-1691 or write to:

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Christian symbolism: The sign of the cross

When two beams are placed perpendicular one on top of another, a simple object is created which we call a cross. Through the ages, in various cultures, all sorts of meanings have been attached to it. It is, for example, a symbol for the cosmos, since the four arms indicate the four points of the compass. A central place has, however, been assumed by the cross in those cultures where the Christian religion is professed. Christians associate, in the first instance, the suffering and death of Jesus with the cross. All the atrocities of death by crucifixion push themselves upon the observer. For the Christian this is a meaningful death. Jesus dies for the sins of man; He takes these upon himself. At the same time His dying also means the victory over death. After all, He arose from the dead after three days, to ascend into heaven, and assumed His place at the right hand of the Father. Therefore Jesus' death is not the end, but a beginning. It gives hopes for a new life in the 'hereafter.' Death and life are thus united in the cross.

The cross in the beginning of the Christian era

Since the sign of the cross is a reference to the above noted characteristic of Christianity, it immediately identifies the user as a Christian. For the early Christians this meant that they had to take the utmost precautions in depicting the cross, because of the punishment the Romans had instituted for following the religion. Therefore, they preferred to give a Christian meaning to existing symbols and objects. In this way they circumvented the need to give expression of their adherence to this detested religion, but were still able, through the use of symbols, to communicate with each other.

In the anchor (see figure #1), for example, they see a hidden cross, to which was later given the designation of "Anchor Cross." In the world around them the anchor is the symbol for "Hope," which was used by the early Christians to indicate or symbolize the meaningful crucifixion of Jesus. The anchor cross subsequently points to the hope of a better life in another world, of which the death and

resurrection of Jesus is the foundation. The idea doubtless came from Hebrews 6: 19, "We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain where Jesus has gone as a forerunner on our behalf."

Another example is the "Ankh-sign" (see figure #2), to which the early Christians gave their own characteristic content. In Egyptian hieroglyphics this sign indicates life. The sign of the cross and the existing meaning had only to be applied to Christ in order to make a meaningful symbol of it.

Slowly on we see the crystallization of two forms of the cross. In the west, the Latin cross of "crux immissa" (see figure #3), becomes the most common and, in the east, the Greek cross or "crux quadrata" (see figure #4). The Latin cross is an upright cross with the lower portion of the vertical twice as long as the upper part above the crossarm. This was the form of the true cross. In the Roman Catholic Church it is most often adorned with a representation of the body of Christ, in which case we speak of a crucifix. The "crux quadrata", as implied by

the Latin name, has four arms of equal length, and may have had its origin with the Greeks who love perfect symmetry in artistic forms.

Another common form, based on the "crux immissa" is the so called "Celtic cross" (see figure #5). Celtic monuments of the early Christian period in Great Britain and Ireland are of two kinds: pillarstones and sculpturestones. Pillars stones date from approximately AD 400-700, and are unhewn monoliths standing erect. The Chi Rho, Alpha and Omega, and the Latin cross may be found incised on them with inscriptions in Latin or Ogham. The object of the symbolism was to express the hope of a future life with Christ, and to mark the burial place of the deceased. The form we know as the Celtic cross is also called the "Irish High Cross," and dates from the ninth to the eleventh century. As noted above, it is similar to the Latin cross but with a circle surrounding the centre. The circle stands for eternity, — without beginning and without end — signifying the eternal redemption brought to mankind by the death of Christ on the cross. They are also covered with elaborate carvings, showing scenes from the scriptures. The purpose of the iconography was to instruct since the ability to read the written word was limited to the clerics.

Figure #1



Figure #2



Figure #3

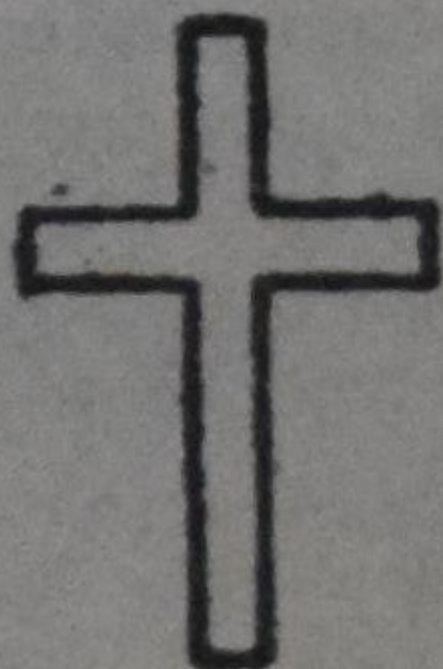


Figure #4

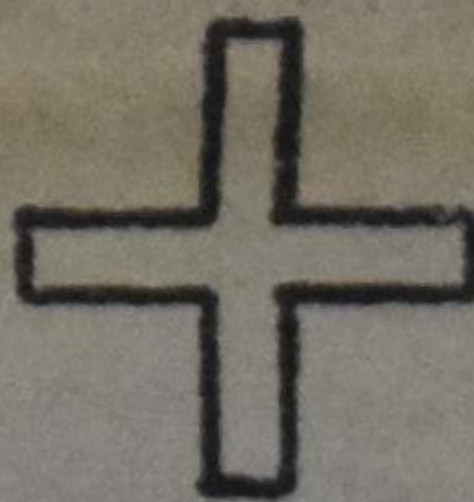


Figure #5



Letters to the Author:

"... I congratulate you on a superb job ... and thank you again for writing this wonderful book."

Robert W. Bode,
Rensselaer, N.Y.

"Fascinating!"

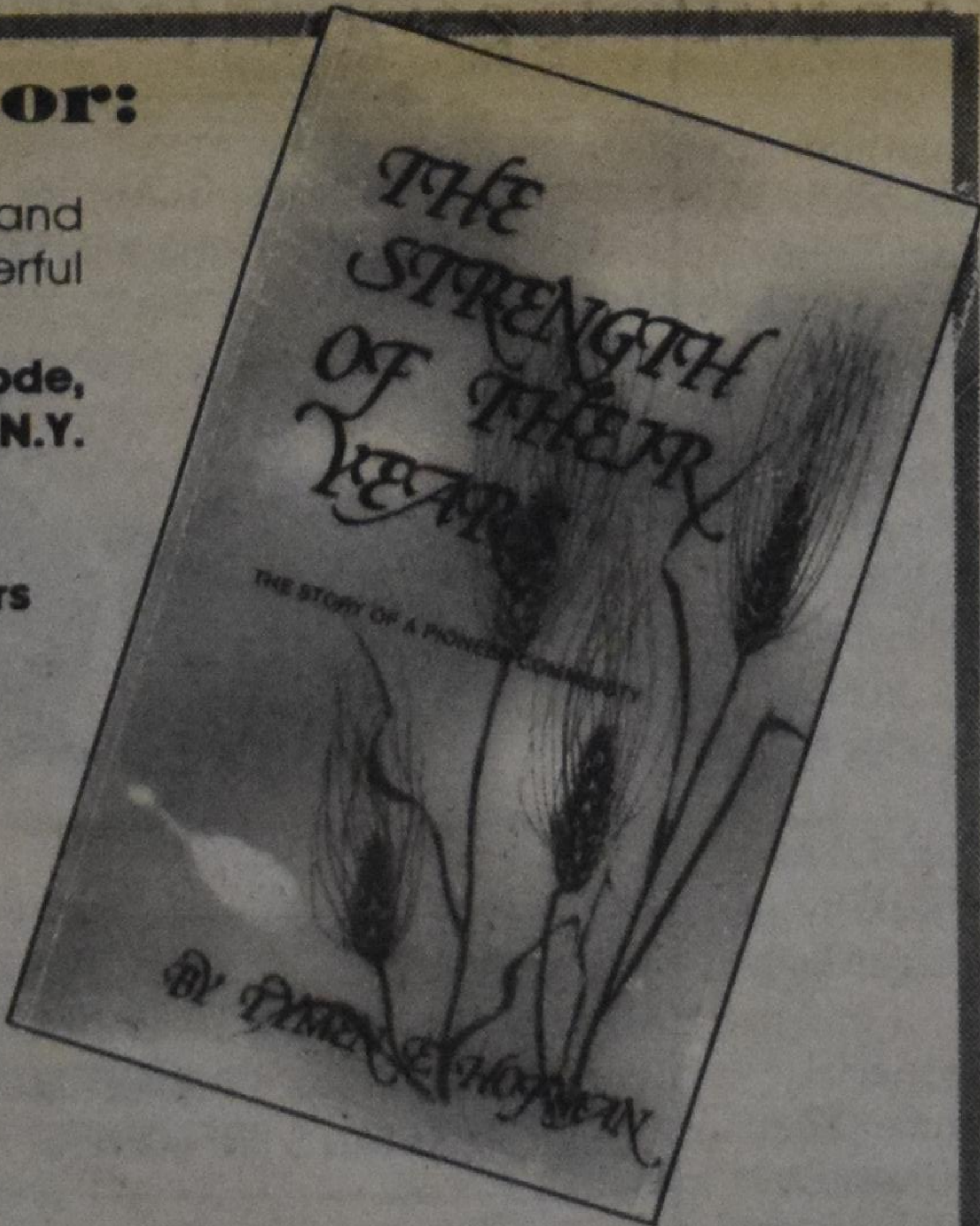
Rev. Nick Knoppers

"... I'm so glad that this fascinating chapter in the history of the CRC (and RCA) has finally been set down in print."

Rev. John Van Stempvoort

"... I enjoyed the story thoroughly and finished it with eyes full of tears. It is another story which prompts the worship of God."

Rev. Charles Terpstra



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From the Church Communicating: The News magazine of the CRC's in the Nat. Capital Region.

New Brunswick parents face school/religion problems

MONCTON, N.B. (EP) — Parents of Jewish and other religious minority children, forced by their small numbers to attend Roman Catholic schools in this French-speaking Canadian region, say they are treated like second class citizens when the times comes for religious instruction to begin.

The problem arises because the children speak only French, and the only French-speaking public schools are Catholic. If the parents don't wish them present at the catechism classes, the children's only alternative is to wait outside the classroom. Fearing their children may be singled out for ridicule by classmates, some parents are

permitting them to remain in the catechism class.

One school district superintendent, Yvon Ouellette, said only three schools in the Moncton district have French non-Catholics registered and "no one is forced to stand in the hallway as far as I know." He added that even Catholic students are not required by law to take catechism.

Art

Kurelek art: preaching in the footnotes (1)

Calvin G. Seerveld

William Kurelek (1927-77) has two theme songs running through his painterly art: "Amazing Grace" and "Amazing Nature."

Born in Whitford, Alberta, the son of a Ukrainian immigrant farmer who ran a dairy farm in Stonewall, Manitoba, from 1934-49, young Kurelek was put down by his father as a sissy for wanting to draw and paint. But he kept painting.

Years later, after a nervous breakdown in 1957, he was converted to the Roman Catholic Christian faith. Ever since, Kurelek has lived overwhelmed by the amazing grace of God who saved him. That is why I am concerned "for the state of man's soul individually and collectively..."

"I can't help but paint the sense of impending doom of our times; the way of salvation too. ... I am completely convinced that the Christian answer to life is the true one and being true, it cannot help but be organic (in my paintings)."

So I preach the message in my art that modern man needs to turn to Jesus Christ while there is time before the nuclear holocaust encompasses us as punishment.

Kurelek, however, is not a Christian artist with a long face. Kurelek is a country boy who knows and loves the prairies of Canada with a passion.

Nature is amazing in its expanse to the horizons! And he paints the country of endless winter snow in Manitoba, the spring thaw and flooded land, the Northern Lights and thunder storms, but also the lovely nights of fireflies, a summer rainbow, sunset at Malton airport and the Don Valley in Toronto.

The Nature Kurelek paints is an enormous panorama, whether it is scenic or merciless, dwarfing the men, women, and children who usually show up only as grace notes on the canvas.

The new book by Joan Murray, director of The Robert McLaughlin Gallery in Oshawa, Ontario, *Kurelek's Vision of Canada* (Edmonton: Hurtig Publishers Ltd., 1983) \$19.95, hardcover with 48! colour reproductions, is a prize of a book. Both her art critical analysis and background comment and the excerpted statements by Kurelek himself about his art, faith, and worldview, make it a good catalogue of the traveling exhibition of Kurelek's paintings going across Canada.

This large show of Kurelek painting will be at the Art Gallery of Ontario (Dundas and McCaul Toronto) from October 13 until December 2.

If you have seldom or never gone to the Art Gallery of Ontario, this is a good time to go once. Admission is free on

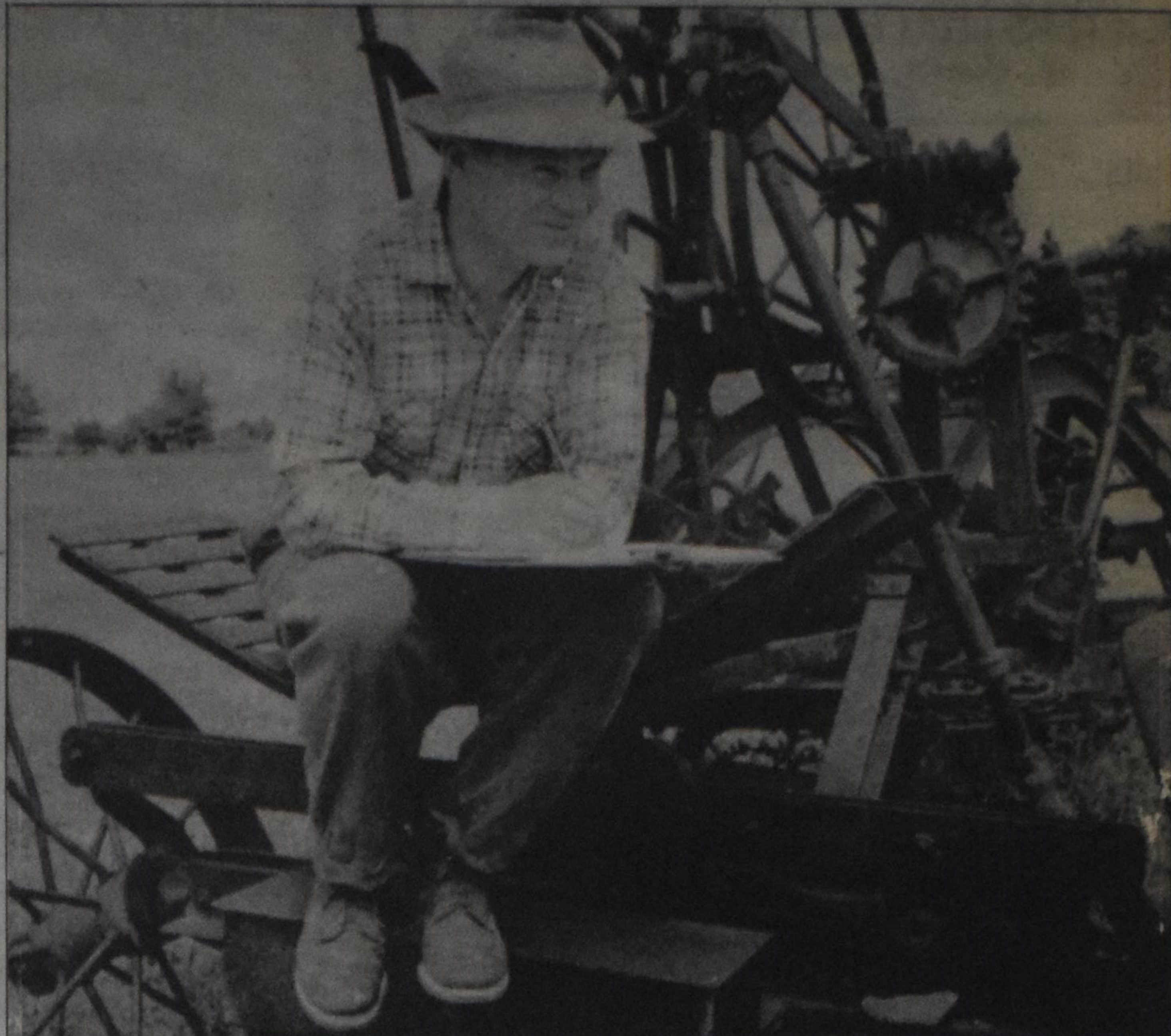
Thursday from 5:30-9:00 p.m. Thursday is not a consistory night; it is not the night for midweek prayer meeting; Thursday is not catechism night. Go with the whole family. It will be crowded. Give yourself at least an hour and a half at the exhibition. You should take longer than two minutes to look at various of the paintings, to let the painting speak to you as you ask it questions. Then read the Kurelek/Murray book.

Does it disturb you to see a crucifixion in the middle of the farmer's field, *Dinnertime on the Prairies?* (1963) Does the picture of fellows shooting rats, *Ambush in Manitoba* (1971), remind you of Bruegel? Did you get the *Newfie Jokes* (1974) from the painting itself, or did you have to read them on the frame — does it matter? Which painting did you like best? Which painting was the best painting? Did you find a sense of human loneliness or powerlessness in the infinite reaches of earth, grass, and sky, in so many paintings? Is *Beauty and Peace: The Happy Family on Vacation* (1968) true to your life?

Kurelek tells stories with his paintings. That's why his illustrations of *Who has seen the Wind* (1976) speak to thousands of people without any trouble. Boys with slingshots or a lone dog howling at the moon are human interest anecdotes that everybody recognizes with a smile. The fact that Kurelek also throws in paintings called *The Parable of the Sower* (1963) or *Not Going Back to Pick up a Cloak* (1971) gives a secular person a jolt. But often times the secular person will take the sermons like a grain of salt because of the surrounding humour. I try to distract people with my pretty paintings, says Kurelek, in order to get my foot and Christian message inside their door.

Since the Art Gallery of Ontario has finally opened its door to Kurelek, it would be a witness to the Christian faith for you to go see it there.

For those who would like a special evening on Thursday, November 22 at 8:30 p.m. in the Institute for Christian Studies (229 College Street West, fourth floor, Toronto) I plan to show a documentary film, *The Maze*, produced by Cornell University on Kurelek's life, his father's disapproval of his art, William's breakdown, conversion, and reconciliation with his father, his own explanation of his art, and then chair a discussion during refreshments after the forty minute film.



William Kurelek

I would recommend you view the exhibition first, earlier that evening (if you drive in to Toronto) or sometime before November 23. Next time (in a month, after you have

visited the exhibition): interpretive remarks.

Calvin Seerveld is Senior member in Philosophical Aesthetics at the Institute for Christian Studies, Toronto.

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Watch for
C.C.'s Annual Fall Book issue coming in November!

Calvinist Contact

Christian
organizations
and institutions

Rule o'er the fishes of the deep blue sea

This is Christian Action week in *Calvinist Contact*. We present to our readers the panorama of reformed Christian institutions and organizations in Canada.

The focus has been on action that covers more than the radius of one town or city. We have attempted to be as representative as possible.

Note that the life of the instituted church has not been included. That remains a central area of worship and service that we have in common with most other traditions within Christendom.

What makes us unique is the confession and practice that Christians have a cultural mandate to carry out. It goes back in time all the way to the day that God told Adam and Eve: "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

The missionary mandate given by Christ to His disciples

— "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you," — does not pre-empt that cultural mandate. It prepares people to take up the cultural mandate again, to return to the original blueprint for human life.

May Christ be in our hearts, and in our understanding as we rule over the fish of the sea, the birds of the air, and over every living creature that moves on the ground.

B.W.



Christ in aging

Honour your father and your mother

Emmanuel Home — Life of dignity in a friendly Christian atmosphere

How many Reformed senior citizens homes there are in Canada at the moment is not known even by those in the business. A future meeting of representatives from the various homes may reveal those and other statistics. What is generally observed is that the application of "covenant religion" to homes for the aged produces care and environments that are friendly, peaceful and beautiful. Add to that the ethnic propensity for cleanliness and "gezelligheid" and you have a rather clear picture of several Reformed homes across the land.

On February 10, 1973, as the result of much hard work done by a group of dedicated and enthusiastic people and with the faithful support of the Reformed community of Edmonton and Northern Alberta, the Christian Senior Citizens Homes Society of Northern Alberta, opened the doors of the Emmanuel Home.

The three storey facility contains 18 single, 19 double and 10 lodge-type suites. Common areas include a recreation area, library, hobby and woodworking rooms. The lounge has a large open stone fireplace. The grounds surrounding the Home are beautifully landscaped with ample room for individual vegetable gardens.

As well as being served by local volunteer and church groups, the residents organize a variety of activities for themselves. Although

residents are encouraged to attend the church of their choice, they may attend regular mid-week services conducted in the Dutch language. These services are open to the public. "Shut-ins" can take part in the Sunday workshop services of the nearby Trinity Christian Reformed Church by means of a video hook-up.

Now, after a decade of caring, we are happy to report that the Society is in the process of extending the present Senior Citizens Home with a nursing-wing. We are grateful to our Heavenly Father who has given us so much. May He bless us together as we strive to care for our aged.

Holland Christian Homes — extended services

The services provided to seniors within the present facilities are rooted in a respect for personal dignity and individual privacy.

The present facilities consist of 2 senior citizens apartment buildings (Hope and Trinity), linked together by the Ebenezer Centre. This centre provides a variety of services to the elderly

such as a beauty/barber shop, a grocery store, bank, recreational facilities, a greenhouse and administrative facilities.

Construction has started on a 122 bed nursing home and by October 1985, we should be able to receive our first patients.

The nursing home will be designed to provide

Calgary's Shalom Manor, as a number of others like it across Canada, was planned as a result of the realization that the need for a retirement home to accommodate the aging segment of our Christian Reformed and Reformed communities would soon be reality.

Today, a fully occupied fifty suite residence stands as a tribute to the co-operation of all elements of our communities.

We enjoy an interesting blend of various backgrounds among our residents, although the minority of Dutch descent occupants is readily in evidence, when visiting the manor, as spoken

Dutch is common.

The facilities include spacious, well-equipped games rooms, a library, outdoor space for gardening and exercise and fitness areas. The appearance of the manor is enhanced by an atrium entrance and visitors area filled with indoor plants.

The residents also take great pride in their surroundings. Outside, the splendour of flowers has brought many a compliment from passers-by and visitors alike.

Naturally, we are pleased with what we have, but also look forward to expand our mandate into the area of nursing care.

care and services for those individuals with disabilities that no longer allow them to function in their own homes or in a setting with only minor support.

Besides the nursing home, Holland Christian Homes has started construction of an 11-storey senior citizens rest-home. This rest home consists of 116

apartments of which 32 will be two bedroom apartments and 84 one bedroom apartments.

A 600 seat auditorium is also being built in order that all residents from all facilities can meet each other at the church services or at recreational activities.

Christ in scripture

The Canadian Home Bible League

In the year 1937 the world was still in the aftermath of the great depression. Dark clouds on the horizon were tokens of the gathering storm which would produce the greatest conflict the world had ever known, World War II.

In a small Indiana town, a man and his wife were going from door to door asking the same question, "Do you have a Bible in your home?" When the answer was negative, the Chapmans would offer a free copy upon the sincere promise that God's Word would be read.

Against the political background of 1937, the efforts of the Chapmans seemed rather insignificant. One solitary couple with a dream, the dream of reaching the world with the good news of salvation through the placement of God's Word in their homes.

Much has happened since that time. The great names of 1937 are fading into the past, Chamberlain, Mussolini, Hitler. However, the work which Bill and Betty Chapman started has expanded and flourished by God's Grace. It has grown into a worldwide



ministry spanning five continents.

The Canadian Home Bible League was founded as a sister organization to the World Home Bible League. Mexico followed, then India, Japan, Latin America and many more. Today the Bible League has offices all around the world. Canada, the United States, Australia and Holland are sources of funds paying for the millions of Scriptures distributed throughout

the world each year.

What makes the Bible League ministry so unique? "We are a biased organization," states Mr. Vander Boom, the Director of Home Bible League. "We are a biased organization with an evangelical emphasis. God's Word contains God's Plan of Salvation and gives us direction for a God-centered, God-directed life.

The teeming masses of this world cannot be reached by the spoken word alone. The power of the printed page is the only effective means of reaching them. Think of India, with almost a billion people, China with well over a billion. The Bible League has placed more than 60 tons of Scriptures into Mainland China. People are hungry for the Word of God.

A very special ministry is the placement of New Testaments in the classrooms of the schools in Latin America, some African countries and Hong Kong. These Scriptures are not given as gifts to individual students but are used as official textbooks. Almost five million students use Bible League materials on a daily basis.

Many have come to a personal relationship with Jesus Christ. Often students take the New Testaments home and read them to their parents and friends.

It is estimated that each day 78,000 new Christians are added to the church. On the continent of Africa alone, more than 16,000 become Christians each day. There are enormous needs for Scriptures and simple Bible study materials everywhere.

Missionaries, from a great variety of churches, are using the Bible Study materials published by the Bible League. Most of the materials are written by missionary experts like Rev. Chester Schemper and Dr. Edwin Roels.

The Bible League is a faith organization. The Lord provides through the free will offerings of individual Christians and churches. The world is our mission field. Opportunities are unlimited.

The League's offices are in Weston, Ontario; 17 Oakland Avenue. Postal address: Box 524, Stn. "A", Weston, ON M9N 3N3; Tel. (416) 741-2140.

Christ in vocation

The Christian Labour Association of Canada

The Christian Labour Association of Canada has become a multifaceted labour organization representing employees in some 40 nursing homes, 170 construction firms, 16 transportation companies, 4 lumber mills and 20 small to medium-sized manufacturing firms. These companies are located in Ontario, Alberta and British Columbia.

The challenges in each industry, each company and each province are different. For example, in the health care sector, employees have steady work and consequently are not overly concerned about their job security in times of recession. But they work for wages that are often too low. The care for the aged and the infirm is obviously not the nation's greatest priority or else we would pay our nursing home staff much better than we do now.

In the construction industry it's just the other way around. Hourly rate levels are often (though not always) quite high. But the construction worker depends for his income on two uncertain factors, namely the weather and the economy. And especially the economy has been bad for several years now. The jobless rate among construction workers, particularly those in Alberta, is 50% and higher in many areas. It's great to have a decent hourly wage but it doesn't help much if you can't find work.

The other sectors in which CLAC has organized workers are also very much subject to the uncertainties of the present economic climate.

While it is true that the economic recession is world-wide and not confined to Canada, it is equally true that our economic recovery is hampered by the prevailing hostile relationship between employers and trade unions. You only have to glance at the newspapers to know that unrest, conflict and even violence often mar the labour scene. Much of the strife finds its roots in materialism and selfishness — two idols of our age before whom countless employers and employees bend their knees.

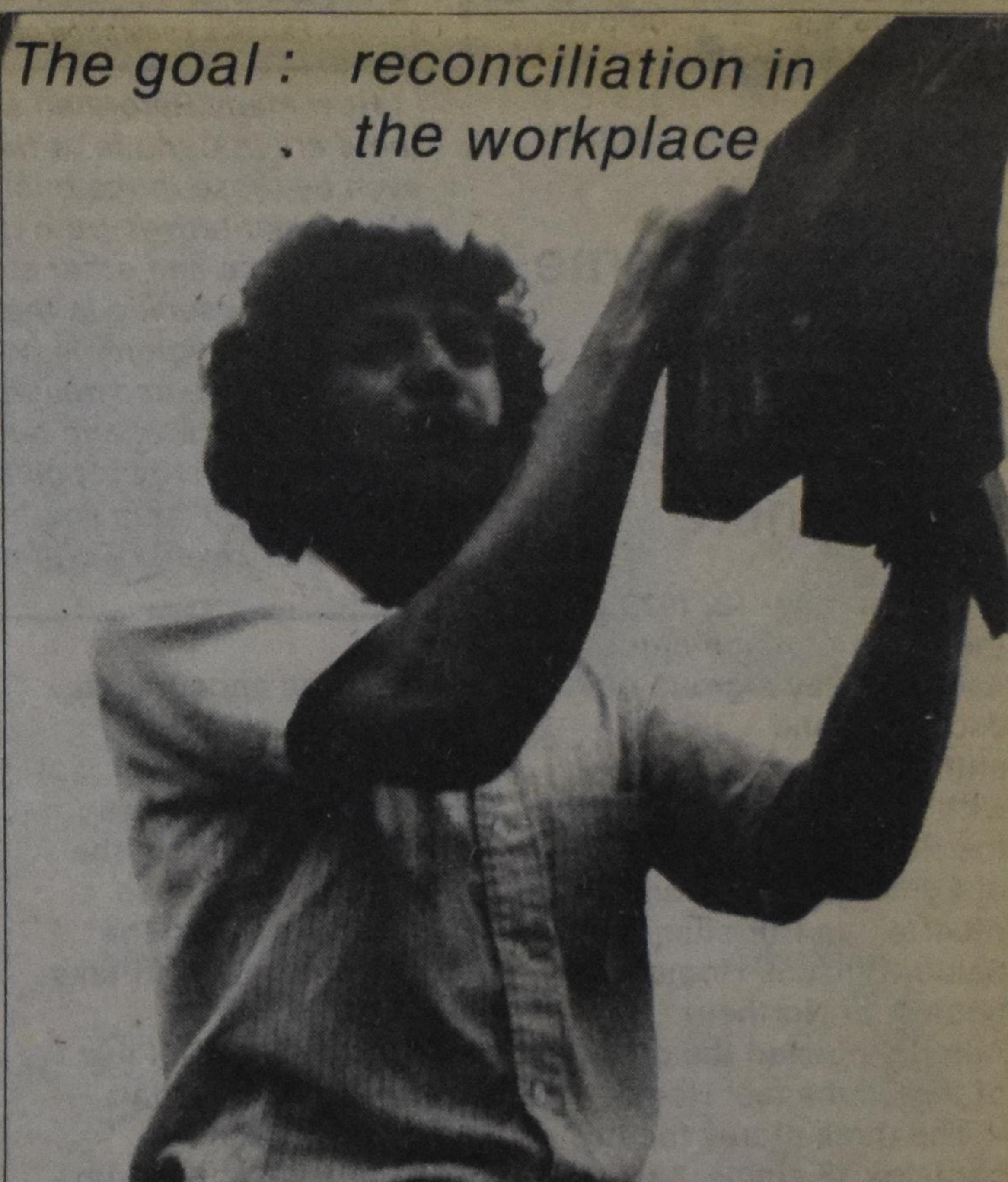
Only in Jesus Christ are God and sinners reconciled. And only in Him can we be reconciled to each other. CLAC wants to bring about reconciliation in the workplace so that work again can be joyful, meaningful and perhaps even plentiful. CLAC is convinced that today more than ever before employers and employees must regard each other not as adversaries but as partners who are jointly responsible for each other, for the company and for the economy. That requires cooperation rather than confrontation, giving rather than demanding, sacrifice rather than exploitation.

Of course, CLAC isn't always successful. Our struggle is a difficult one, for in the workplace, like everywhere else, we are up against evil spirits, the dark powers of the age.

We should keep in mind that Christian trade unionism is not a display of superior skills. Neither is it a show of great know-how. Much less is it an offer of quick fixes of broken labour relations. Rather, Christian trade unionism is a public confession that we cannot chart our course through the bewildering complexities of social and economic life without the compass of God's revelation.

We are happy that the fruits of CLAC's work are visible and we thank the Lord for giving us the opportunity to be his witnesses during the past 32 years. If you need any advice or assistance with respect to your work, why not contact one of CLAC's staff members in the office nearest to you.

The goal : reconciliation in the workplace



The addresses are:
821 Albion Rd.
Rexdale - Toronto, Ont.
M9V 1A3
tel. (416) 744-2340

392 Park Ave. E.
Box 132
Chatham, Ont. N7M 5K3
tel. (519) 354-4831

391 Vine St. N.
Box 2115, Stn. B.
St. Catharines, Ont.
L2M 6P5
tel. (416) 934-2165

989 Fennell E.
Box 4207, Stn. D.
Hamilton, Ont. L8V 4L6
tel. (416) 389-8122

508 Clarke Rd.
Suite 209
Coquitlam, BC V3J 3X2
tel. (604) 939-7686

10766 - 97th St.
Suite 104
Edmonton, Alta. T5H 2M1
tel. (403) 3944

Christ in vocation

Christian Farmers Federation

Organizing farmers has always been a challenge. Farming attracts individuals who are willing to take risks and work in an atmosphere of unpredictable weather, erratic markets and shifting government policies. It takes a strong sense of self to build a family farm. It takes an even stronger sense of Christian calling for these independent types to build Christian farmers federations.

But, it has been done. In Ontario, the efforts

began in 1954. Independent local associations had already sprung up among Reformed Christians. They filled a three fold need: to share practical knowledge about agriculture among immigrant farmers; to test the spirits that drove agriculture in their adopted land and to share insights on their mandate to be keepers of the creation in a new situation.

Over the years the first role has faded into the background. The others now dominate and have made the Christian Farmers Federation of Ontario the second most influential general farm organizations in Ontario. On some issues such as foodland preservation and keeping culture in agriculture it is the most influential group. Just recently when the Provincial Premier organized a special conference on the economy, the CFFO was invited to be one of the two farm groups present.

Today the CFFO is 21 District Associations scattered from Kent

County to Dundas County and from Rainy River to the Niagara Peninsula. Its 600+ members support an office in Guelph with three full-time and one part-time employees.

The CFFO's Executive meets monthly while a Provincial Board made up of district delegates meets five times per year and controls the federation's policy. The per member operating costs of the Federation in 1984 is \$258.15. Members pay as they have been blessed; anywhere from \$25.00 to \$1,000.

Research will receive more attention from CFFO in the years ahead. It has established the Jubilee Foundation for Agricultural Research. The Foundation's first project is the preparation of a study guide on family farm financing. The guide will be in print shortly.

In Alberta the efforts began in the spring of 1974. Three independent groups of Christian farmers in Edmonton, Neerlandia and Lacombe established a federation. The motivation was very



similar to the Ontario needs of 20 years earlier but the new federation immediately put a greater effort into policy research. Land use, soil conservation and development education have been key areas of work.

CFFA has won a growing respect and credibility around Alberta. Earlier this year Alberta Agriculture helped pay for the costs of CFFA organized seminars on soil conservation. The Canadian International Development Agency provides most of the funds for a half-time to do development education work.

Today CFFA is eight Local

Associations scattered from southern Alberta to the Peace River District. Its 380 members support an office in Edmonton with the equivalent of 2 1/2 employees.

The CFFA's Executive meets bi-monthly while a Provincial Board meets four times per year. The per member operating costs of the Federation in 1984 is about \$250.00. Members pay as they have been blessed.

The CFFA and CFFO are now in the midst of their first shared venture, a joint quarterly magazine. Their present respective publications, Plow-Share and The Christian Farmer will become a national quarterly by 1985.

Organizations of Christian farmers have become a part of our rural landscape. May our faithful Lord and Saviour continue to bless this work of human hands and minds.

"Ten Years of Tilling"

Tenth Anniversary Convention

Christian Farmers Federation of Alberta

November 30, 1984, D.V.

9:00 a.m. — 9:00 p.m.

Elk Hall, Leduc, Alberta
Speakers, Workshops and Evening Banquet.

You are welcome!!

"Thirty Years of Tilling"

Thirtieth Anniversary Convention

Christian Farmers Federation of Ontario

December 5, 1984 D.V.

10:00 a.m. — 10:00 p.m.

Italian Canadian Club, Guelph, Ontario

Speakers: Duane Bajema, Dordt College; Jim Romahn, Farm Writer; Jim Payton, Pastor.

Entertainment: Sietze Buning; The Bootsma family
You are welcome!

Christian Farmers Federation of Ontario
115 Woolwich Street
Guelph, Ontario
N1H 3V1 (519) 837-1620

Christian Farmers Association of Iowa
c/o John Kooiker
RDI, Box 67
Boyden, Iowa
51234 (712) 725-2033

Whom to contact

Mennonite Farmers Association
c/o Robert Hull, Secretary
Peace & Justice Home Ministries
General Conference Mennonite Church
722 Main Street, Box 347
Newton, Kansas
67114 (316) 283-5100

Catholic Rural Life Conference
c/o Father Paul Mooney
Zurich, Ontario
NOM 2T0 (519) 236-4191

Christian Farmers Federation of Alberta
10766 - 97 Street
Edmonton, Alberta
T5H 2M1 (403) 428-6981

R · C · B · P · A

REFORMED CHRISTIAN BUSINESS AND PROFESSIONAL ASSOCIATION

L8H 6W8

467 BEACH BOULEVARD, HAMILTON, ONTARIO

How do we do our business Christianly?



This question will be the focus of the newly organized Reformed Christian Business and Professional Association (R.C.B.P.A.).

We live in an increasingly secular, materialistic and competitive world — a world in

which the majority either ignore or consciously reject the Lordship of Jesus Christ over all life. To bring glory and honour to the Creator is becoming increasingly more challenging for the reformed Christian — particularly those involved in ownership, management, administration or the professions.

Precisely because those Christians who are involved in these vocations are often in isolated and lonely positions, a group of reformed Christian business people and administrators conceived the idea of a formal support organization where the challenge of "doing our business Christianly" could be addressed on a united basis.

Various activities are planned to meet this objective. The primary event will be the annual Convention where various business-people, political figures, scholars and theologians will address this question. A number of workshops are also scheduled.

Regional meetings, discussions, presentations and social events are planned. A membership directory, a periodic newsletter, the development of a post secondary business program and the implementation of united programs for mutual benefit are also on the agenda.


In November organizational chapter meetings will be conducted in 12 central locations throughout Ontario. Each chapter will be represented on the Board of Directors, which will be elected at the Convention scheduled for February, 1985. The association will be of particular interest to those who own or are in partnership in their own business; who are in one of the professions (i.e.: engineers, doctors and dentists, accountants, lawyers, etc.) or those who are in management or administration.

Until the conclusion of the first Convention, Arend Kersten will serve as part-time Executive Director.

Christ in finances

Christian Stewardship Services

455 Spadina Ave. No. 210 Toronto, Ontario M5S 2G8

 (416) 598-2181



Sponsored by:

- ★ The Back to God Hour
- ★ Beacon Christian High
- ★ Calvin College and Sem.
- ★ Canadian Home Bible League
- ★ CCRCC — Indian Ministry
- ★ Christian Farmers of Can.
- ★ Christian Labour Assoc.
- ★ CRC Chaplains' Committee
- ★ CRC Home Missions
- ★ CRC in North America
- ★ CRC World Missions
- ★ CRC World Relief Committee
- ★ Chr. Schools International
- ★ Cit. for Public Justice
- ★ Curriculum Dev. Centre
- ★ Institute for Chr. Studies
- ★ Pine Rest Christian Hospital
- ★ Redeemer College
- ★ Rehoboth — Mentally Handicapped
- ★ Salem Christian Counselling
- ★ Work Research Foundation

C.S.S. is currently in its ninth year of operation. Its purposes are:

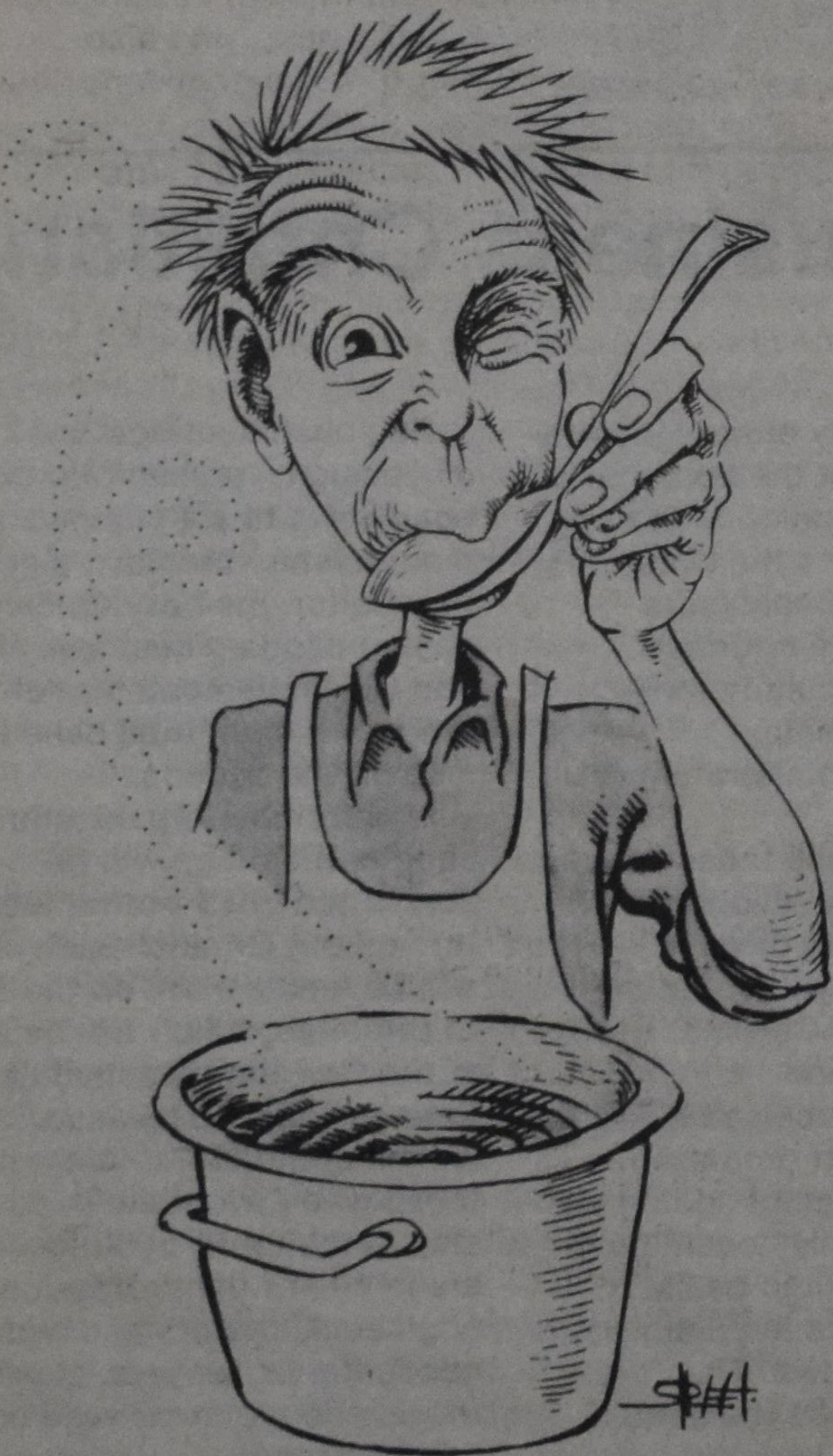
- I. Advising on such special areas as will making, insurance purchasing, investing, retirement planning, estate planning, and charitable giving. C.S.S. director, Harry Houtman, conducts hundreds of private, at your home, interviews each year.
- II. Encouraging charitable gifts in such special ways as in wills, through trusts, in gift annuities, etc.
- III. Administering for charities and individuals approximately a million dollars in annuities and trusts, a large part of which will eventually be passed on to charities selected by the donor.
- IV. Presenting public seminars at meetings on such topics as wills, RRSPs, investing, funerals, general concepts of Christian stewardship, and charitable giving.

C.S.S. services are generally provided free of charge, and are both confidential and free of obligation.

Current Board of Directors:

- John VanderBoom — President
- Harry Veldstra — Secretary
- Betty Westrik — Treasurer
- Edward Berends
- Ellis Deters
- Donald Dykstra
- Dick Kranendonk
- Exec. Director — Harry Houtman

Christ in justice



SOMETHING MISSING?

If you were to sample the stew of Canadian public affairs you'd probably find that it was missing the salt of a Christian public witness. That's why there is CPJ.

CPJ stands for **Citizens for Public Justice**, an independent, ecumenical citizens movement which has been promoting responsible citizenship and responsive politics in Canada for over twenty years. CPJ's policies and actions are guided by biblical teachings, which help to unlock the confusing questions of society and politics.

CPJ works in a variety of public channels for the voice of Christian compassion (CPJ represents over 2000 members) to be heard on issues like:

- educational justice
- prison reform
- services for the disadvantaged
- native land claims
- housing for the elderly
- and more.

CPJ gets results too! In the past three months CPJ helped the Grassy Narrows Indian band achieve a 4.4 million dollar settlement with the Federal government and facilitated the successful court action to have contributions to Christian schools regarded as charitable donations.

CPJ is an opportunity for Christians to be "salt" in Canadian public affairs.

Why not join us today!

To find out more about CPJ clip out this ad and send now for a free trial subscription to CATALYST, our thought-provoking tabloid of commentary on Canadian social justice issues.

Yes! I want to hear more about CPJ, please send me a free trial subscription to CATALYST. ☐

Name

Address

Send to:
Citizens for Public Justice
229 College Street
Toronto, Ontario
M5T 1R4

Christ in education

Christian Schools International, District 11

Scattered across the Canadian prairies are a number of Christian Schools associated with Christian Schools International. To insiders of the Christian school movement the region is known as District 11.

With the opening of a CSI school in Regina this year, there are CSI schools in all the major prairie cities and some of the smaller settlements as well. These schools range in size from some 30 students to about 650. The recent addition of two Christian schools in Montana have made District 11 a truly international district.

At the present time District 11 consists of 14 societies operating 19 schools. Further expansion into other areas, particularly in Alberta, seems imminent.

Two events highlighted the year for District 11. In September 1983, the dream of many people came true as a curriculum office was opened to serve the district's schools. Even though the office is located in Edmonton, the curriculum coordinator attempts to visit each school twice a year as consultant on curriculum, teaching approaches, and textbooks.

John Vanderhoek also makes himself available for consultations with school boards and education committees and will assist the board in promoting Christian education locally if requested. Through the curriculum office, liaison is maintained between District 11 schools

and those in the other areas of Canada especially, as well as with Christian Schools International.

The other event saw District 11 adopt a new constitution from rough draft to final form in one year.

Schools in District 11 are widely separated geographically. In no one area is there a major concentration of these schools. This makes working together as schools in committees almost impossible. Teacher conventions are very important for teachers in District 11 since these are often the only occasions for them to meet with colleagues from across the district. Summer programs consisting of courses and workshops have also provided opportunities to meet together to learn from each other and to stimulate further development of curriculum and perspective.

Scattered District 11 schools may be, but united they are in their desire to bear a witness to the pre-eminence of Jesus Christ in education.

John Vanderhoek
Curriculum Coordinator of
Christian Schools International
District 11

Christian Schools International, District 12

The Society of Christian Schools in British Columbia is an association of locally controlled Christian day schools. The S.C.S.-B.C. includes more than 3700 students in 27 member schools. Schools are located on Vancouver Island, in Greater Vancouver, in the Fraser Valley, in the Okanagan, and along the Yellowhead route from Prince George to Terrace.

In the 1950s several schools joined to form the Southwest British Columbia League of Christian Schools. This organization has become the S.C.S.-B.C., which today also functions as District 12 of Christian Schools International.

S.C.S. member schools are established and operated by local associations. To become an S.C.S. member, societies must agree with a statement of fundamental principles of the Christian faith and biblical implications for education. Representatives of each association elect a ten-member S.C.S. board, two of whom are teacher representatives. The S.C.S. holds two general meetings per year.

The S.C.S. employs an education coordinator, Harro Van Brummelen, who develops and implements its program. Each member school is assessed an annual per pupil levy to pay for S.C.S. programs. This fee includes a membership fee in the Federation of Independent School Associations in British Columbia (FISA).

The S.C.S. serves and advises its member schools. However, the association is a "grass-roots" one: decisions about policies and their implementation are made at the local level.

The S.C.S. promotes distinctive Christian education in B.C. by providing services in three basic areas.

1. **Coordination of Educational Matters.** a) coordinating and evaluating the schools' *education programs* and developing *curriculum outlines and units*; b) planning *professional activities for staffs*; c) serving as an *information source and clearing-house*; d) functioning as a *liason* with C.S.I. and agencies such as the Curriculum Development Centre; e) having the education coordinator available upon request as a *consultant* to any member school. The S.C.S. also has a salary committee which publishes an annual recommended salary scale as well as a grievance committee which can be called on to solve problems that may arise between a board and a staff member, a board and the principal, or the principal and the staff.

2. **Government relations.** Monitoring government policies and regulations as they affect Christian schools, representing schools with the government, and advising schools regarding government relations is a complex task. The S.C.S. represents our schools at the government level on issues involving teacher certification, school evaluation, program and curriculum policies, levels of funding, government services such as the availability of textbooks, income tax policies, etc.

3. **Promotion.** The S.C.S. assists local communities in starting new Christian schools, helps in expanding existing ones, and also publishes *The Link*, a provincial newsletter of news items and views on Christian education, for all parents and supporters.

The schools in our province have been well served as this association continues to enable boards, teachers and parents in their task of Christian education.

Sue Contant
S.C.S.B.C.

Ontario Alliance of Christian Schools, District 10

The O.A.C.S.S. is the service organization for Christian schools in Eastern Canada. Membership consists of 74 societies from Sarnia to Halifax. Our school system provides Christian education for 10,000 students, employment for some 600 teachers and the opportunity for volunteer service for some 650 board members, not to mention many more committee members.

The O.A.C.S. provides services in five major areas. First, the administrative or consultation role provides boards with advice in all areas affecting the efficient operation of a school from school evaluations to legal advice.

Second, a curriculum service focuses on resources for Canadian materials for use in the classroom and the organization of school programs in relation to provincial requirements.

Third, the Alliance supplements various financial plans operated by C.S.I. The Alliance is District X of C.S.I. On a regional level the Alliance provides a bookkeeping service, a banking service, a volume purchasing plan and an insurance review plan.

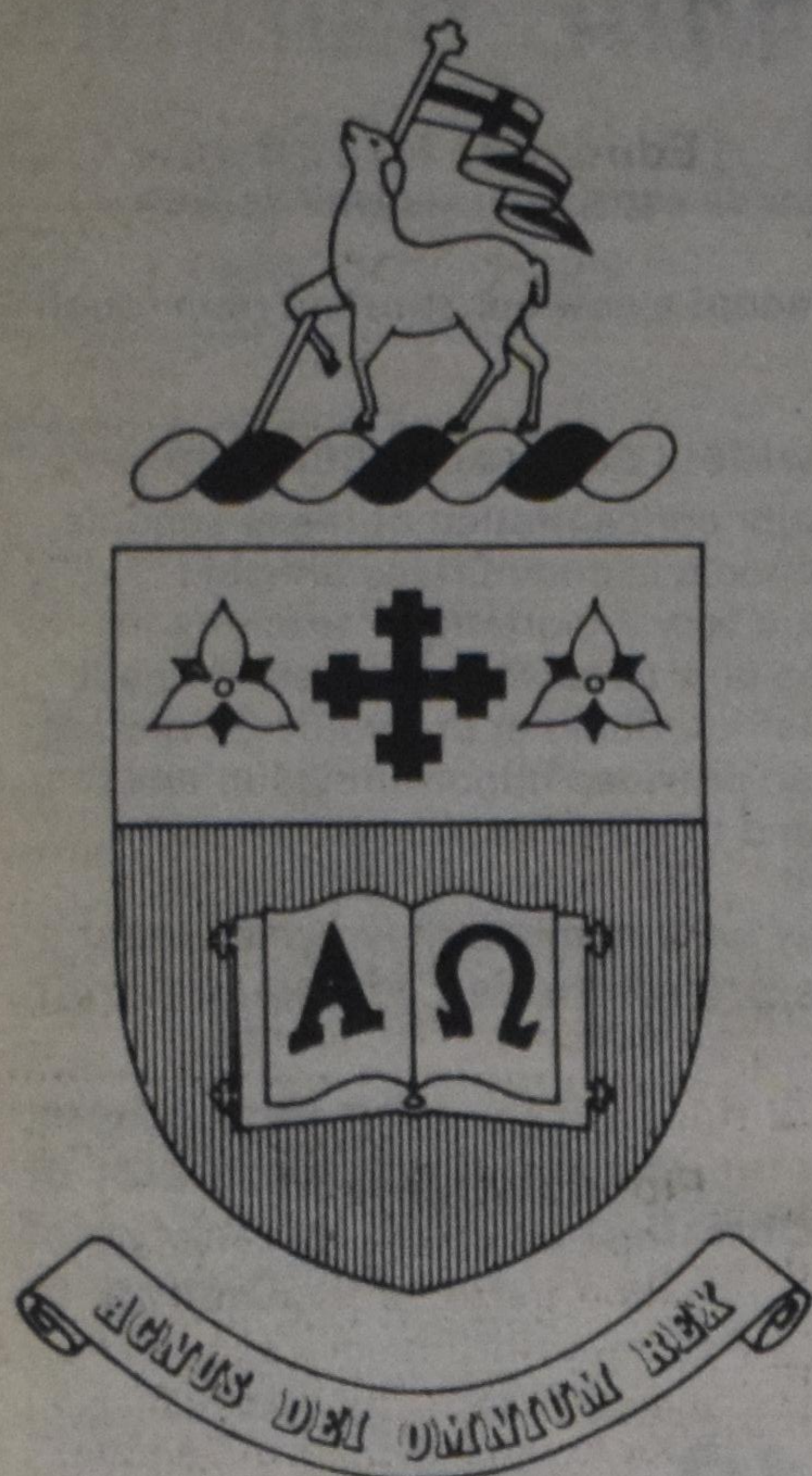
Fourth, the Alliance represents the membership to the Ministry of Education and the general public. This involves the development of promotional materials and policies relevant to the Ontario scene.

Fifth, the O.A.C.S.S. provides a multi-faceted program of workshops and summer courses for the professional development of teachers and administrators.

The O.A.C.S. was founded in 1952. The original years were marked by a great deal of controversy as our community made up its mind about Christian education and these battles took their toll of early personnel as the community was often polarized and antagonistic. Now our community has matured and become experienced in the complicated business of operating good Christian schools that are also financially solvent because they retain the confidence of the community. Because of this it is now possible to encourage a growing number of professional educators who are willing to dedicate their life to serving the schools on a permanent basis.

The offices are located in Hamilton in the building of Redeemer College at the East end. Whenever you are visiting the beach or the area please feel free to drop in and say hello. We appreciate your comments and support.

Christ in higher education



REDEEMER COLLEGE

Grassroots

Redeemer College wants to be the reformed Christian college of God's people — **all** God's people. Abraham Kuyper used to call that "kleine luyden" Redeemer College calls it "grassroots."

For that reason, a fundraising strategy has been developed which seeks to recruit as many supporters as possible and recognize all of them equally, regardless of the amount of their financial support. Today, in just the third year of operation, over 7200 different addresses have supported Redeemer.

This year, over \$500,000.00 needs to be raised for the Student Aid Fund.

Without the generous and prayerful support of a broad constituency, Redeemer would be too expensive for many students.

In order to raise this amount, the homes of members of supporting churches are visited annually. Supporters are asked to contribute what they can, with a suggested donation of \$10.00 per month or \$120.00 per year.

It is by means of this annual "grassroots" campaign that Redeemer College is able to continue to "train tomorrow's leaders TODAY!"

Learning is for Serving

467 BEACH BOULEVARD, HAMILTON, ONTARIO L8H 6W8 TEL: (416) 549-8024

"We believe that all teaching and learning occurs within contexts of fundamental views of life and society. The context for education at The King's College is a specifically Christian world-and-life view, that is, a view that is informed by the Bible, the authoritative Word of God as confessed by the early church and in the creeds of the Protestant Reformation.

From the Bible we derive the following principles which provide the framework for education at The King's College:

1. **CREATION:** that humanity and the entire world find their origin, meaning, and purpose in God the Creator and Jesus Christ the Redeemer.
2. **SIN:** that humanity, by its original disobedience, broke its relationship with God and caused God's curse on creation.
3. **REDEMPTION:** that Christ, the Word incarnate, is the Redeemer who restores the relationship between God and his creation and who renews life through the Holy Spirit.
4. **HUMAN LIFE:** that all of life, including teaching and learning, is service either to the God of the Scripture or to a god of human invention.
5. **TEACHING AND LEARNING:** that teaching and learning must proceed in the light of God's written Word and in accordance with his creation order.
6. **TEACHERS AND STUDENTS:** that teachers and students, as image of bearers of God, are, in mutual respect, to fulfill their calling to develop the earth and to serve God and their neighbour in education."



THE KING'S COLLEGE
A Christian Liberal Arts College

Christ in higher education

ICS — Christian learning for Christian living

The Institute for Christian Studies is a centre for Christian scholarship at the university level. It sponsors a "two-pronged" ministry through (1) its graduate school and (2) its educational services for the Christian public.

Christian Worldview

The graduate school serves students from many countries by helping them to develop a Christian worldview relevant to their current studies, be they in theology, philosophy, political theory or the arts. Most students at ICS work towards the Master of Philosophical Foundations degree, now recognized by the Ontario government. The professors contribute much to Christian theory also in their research and publications.

A link in the chain

Many graduates from ICS go on to obtain a Ph.D. degree, which qualifies them to teach at the college or university level. Some former ICS students are now teaching at The King's College and Redeemer College, as well as at Calvin and Trinity College. Many others teach in elementary schools and highschools. The Institute thus contributes to the Christian

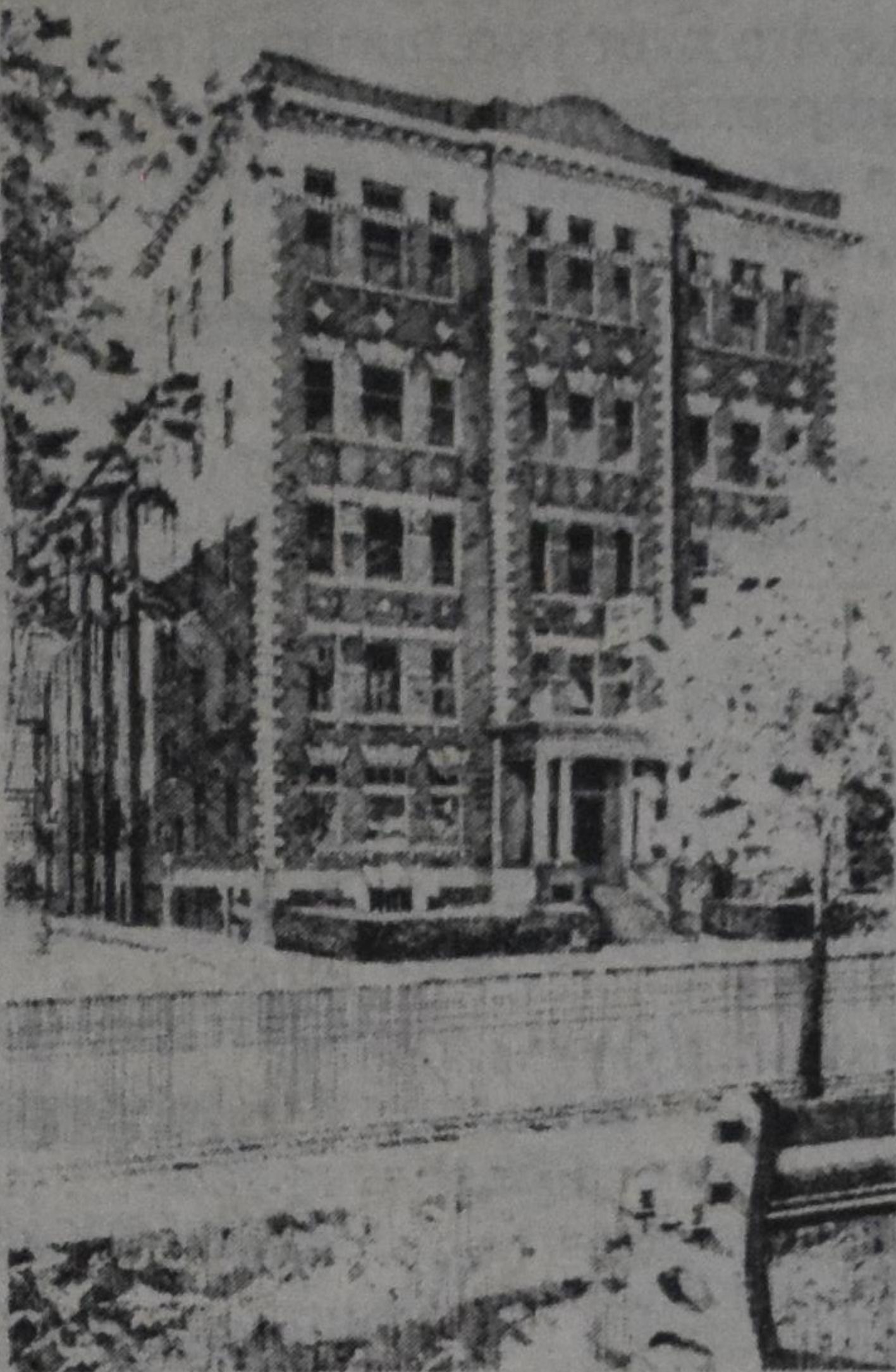
educational system in Canada and the U.S. by "teaching the teachers." ICS is in that sense one important link in the Christian educational chain that reaches from kindergarten to graduate school.

An important witness

The Institute operates its graduate studies program in the midst of a field dominated by the secular university. In fact, it is located directly across the street from the University of Toronto. ICS provides an alternative to the university by showing that it is possible to do academic work from a Christian, rather than secular-humanist, point of view. In so doing, the Institute puts forth a powerful witness to the lordship of Christ over exploring and thinking about all that is contained in the world, God's creation.

Worldview education

One of the reasons ICS attracts such a variety of Christians is its



distinctive Reformed worldview. Firmly based on the Reformed confessions, the Institute promotes a view of the world where Christ is King and where all of life is religion. In developing such a worldview, ICS looks to the Bible to provide the foundation and direction for its work. The hope of ICS is that it can help the Christian community work out this vision in all aspects of life, not only in higher education.

Education for everyone

ICS serves a wide diversity of people besides Christian academics. Everyone, no matter what age or occupation, can benefit from ICS' educational services. Our family conferences, for instance, help Christians of all ages to recognize their calling to serve God in all that they do. Some examples of popular books written by ICS professors to help Christians see the world through Christian eyes are Cal Seerveld's book on Christianity and art, called *Rainbows for a Fallen World*, and Paul Marshall's *Thine is the Kingdom* on Christianity and politics.

Financial support

Apart from fees for services, tuition and rental income, ICS receives its financial support from a support base of just over 2,000 people, most of them in Canada. Together these friends of ICS contribute about \$400,000 per year to a budget of around \$750,000. We invite you to join them by considering support of the Institute. Let God use you to help ICS in its unique and strategic ministry of providing Christian learning for Christian living.

Christ in textbooks

Funding Christian Textbooks our full time concern!



CANADIAN CHRISTIAN EDUCATION FOUNDATION INC.
2621 Cavendish Drive, Burlington, Ont. L7P 3W6
Telephone: (416) 336-5619

October 1984

Dear Friend:

You are undoubtedly aware that for almost the past ten years we at C.C.E.F. have been actively engaged in soliciting funds for the development of Christian textbooks for our Canadian Christian schools.

Why should you support the Canadian Christian Education Foundation?

- Because the Foundation (C.C.E.F.) pays for the books, learning materials and projects which help Christian schools in Canada teach your children and grandchildren about God and His world.
- Because the Foundation (C.C.E.F.) helps pay for the teacher workshops, seminars and conferences which improve the quality and distinctiveness of the education offered in Christian schools.
- Because through Christian textbooks children grow in Christ.
- Because children are wondering . . . asking . . . searching. And your gift, regardless of its size, will help these thousands of children to learn what is TRUE — REAL — and LASTING.
- Because thousands of dollars will be needed this year so that we may continue our work and program on a full time basis.

Remember, no contribution is too small!

Thank you for your support!
Yours in Christ's service.



Fred R. Vander Velde
Executive Director

Joy in Learning Organization



The Joy in Learning Curriculum Development and Training Centre (CDC) is an independent, non-profit organization incorporated in the province of Ontario. The purpose of the Centre is to contribute to Christian day school education by developing and publishing curriculum materials, and by providing educational consulting services. Membership in the Centre is open to all who support this purpose. The affairs of the Centre are guided by a Board of Directors elected by the membership.

Publications

CDC believes that schools exist to nurture children in a Christian understanding of creation and of themselves as God's co-workers. Our curriculum materials build on this basis, in both their content and pedagogy. A Christian view of the world provides the core of the curriculum, integrating learning in the key curricular areas. Our materials deal with the various parts of creation in their wholeness and in their relationships to each other and to God. The classroom activities in our materials are based on a wholistic view of the child, providing for multi-dimensional learning (physical, emotional, intellectual, social, aesthetic and confessional).

Educational and Consulting Service

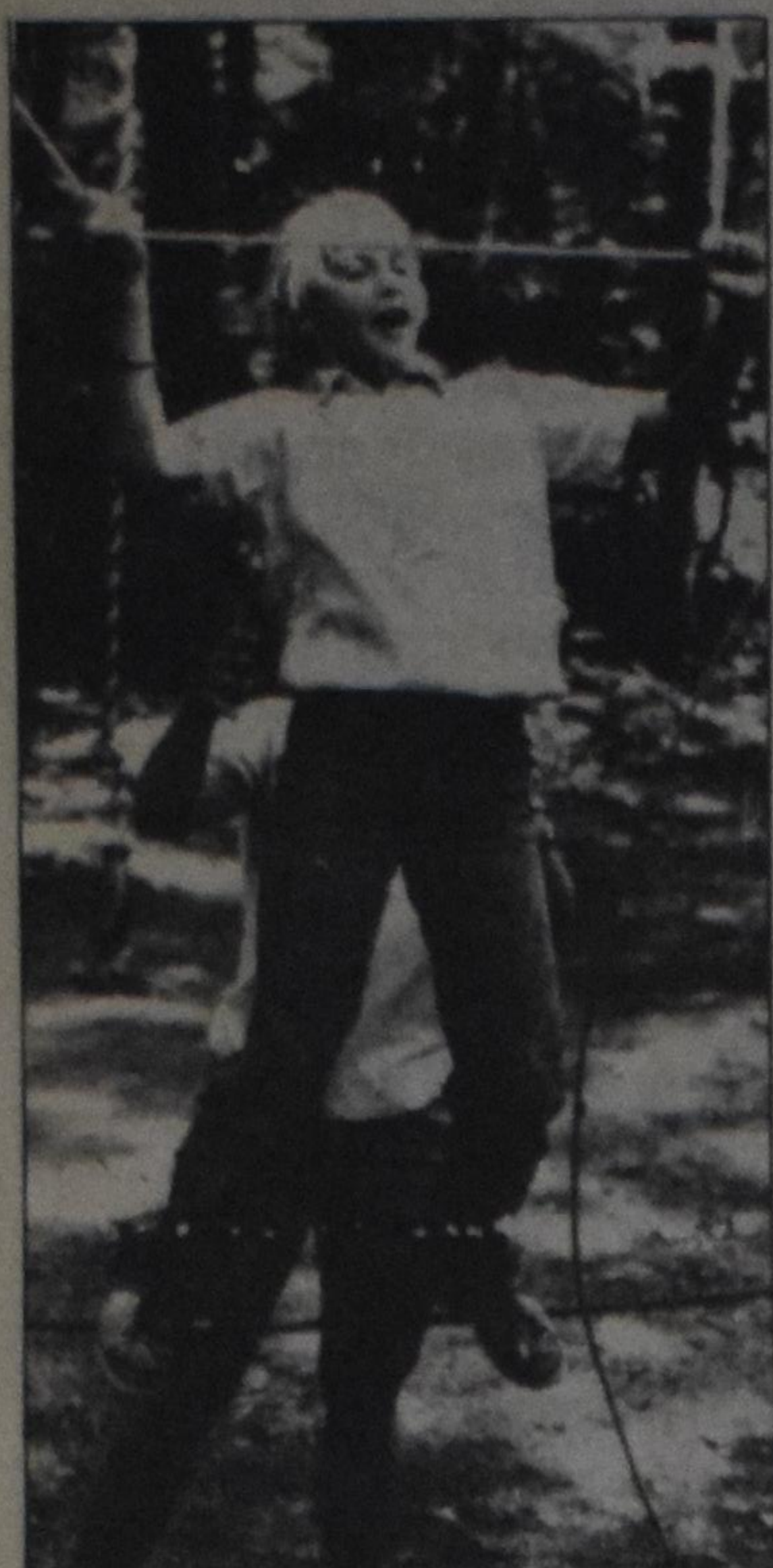
To assist educators in implementing Christian education, CDC has an educational consultant on staff. The consultant works in depth with teachers in their classrooms, in planning an integrally Christian learning program, implementing such a program and handling a variety of classroom management situations. The consultant also conducts workshops for teachers, school board members, education committees, P.T.A.'s, etc. A fee schedule is available on request.

CURRICULUM DEVELOPMENT CENTRE
229 College St., Toronto, Ontario, Canada. M5T 1R4



Christ in camping

Christian camping in Ontario



Camp KE-MON-OYA

KE-MON-OYA means "Place of Renewal." The Christian non-denominational environment and program offers opportunities for Christian leadership training. Emphasis is placed on "how to live as a Christian in daily living."

Children from many

There are over two hundred resident camps and campgrounds in Ontario alone. Only very few are sponsored and directed by people from a reformed background.

The following are best known in Ontario. The first two bring examples of resident summer camps and the third an example of a family type campground.

different denominations attend this camp, while increasingly more non-Christian parents have considered this camp for their children.

Camp KE-MON-OYA is situated north of Peterborough on Lake Chandas near the town of Apsley. This spring-fed lake is an ideal spot for various water activities such as swimming, canoeing and sailing.

Two week programs are being offered for boys and girls during July and August.

Camp KE-MON-OYA is a registered non-profit organization, which receives its funding primarily through camp fees and some donations.

Heated cabins, dining hall and kitchen offer church groups a place for retreats. Additional

facilities are being planned.

Lakewood Christian Conference Grounds

The purpose of this camp is to promote Christian family camping and retreats. In doing so it caters primarily to people from Christian Reformed background.

These conference grounds have just recently been taken over by some 28 Christian Reformed businessmen.

Since the property has no lake frontage, management has plans for the installation of a swimming pool.

The property is suitable



for group and family camping during the summer. It offers natural sites as well as those with water and hydro.

Campers will enjoy special Saturday social events as well as the Sunday night "Koffie Kleets." A large children's playground, hiking trails and a fitness course will stimulate old and young to do their daily exercises.

Camp Shalom

This camp is sponsored and operated by the Reformed Churches in America. Its support stems largely from this denomination. Although it is a denominational camp it has opened its doors to children from different religious backgrounds.

Its facilities provide

opportunities for church meetings and retreats during the fall and winter season.

Camp Shalom is situated near Cambridge, Ont. It has a large central building with kitchen and dininghall and additional smaller activity rooms.

Large cabins accommodate the children during summer camp, when one week programs are being offered to boys and girls from grade 4 to 12. The cost is minimal due to private and denominational financial support.

No doubt Camp Shalom has a purpose — the spreading of the Gospel to all those visiting.

Christ in mental health

Salem Christian Counselling Clinics provide counselling for people wishing to live in wholeness before the Lord. A non-profit, inter-denominational organization, the Salem Christian Mental Health Association establishes Clinics where and when there is need and support.

During 1983, 700 persons came to seven Salem Clinics receiving 5,375 counselling sessions. Salem staff conducted 52 workshops and seminars during that year, while the usual four Marriage Enrichment Weekends were held in Ancaster and Aurora.

Salem offers the following specific types of services:

- individual (adult & child), marriage, family and group counselling
- assessment, consultation, and counselling especially in Christian Schools
- talks and workshops dealing with a wide variety of issues relating to personal and interpersonal development
- marriage enrichment weekends
- personal enrichment weekends



SALEM —



reaching out!

- peer counselling training
- publications of articles relating to mental health.

Salem's clients may expect counselling from highly qualified professionals with an integrated Christian world-and-life view. Counsellors are approved by Salem's Professional Advisory Committee, consisting of doctors, psychiatrists, ministers, teachers and lay persons.

Salem serves people who have sufficient strength and ability to take responsibility for their own growth. It is currently not equipped to work with psychotic persons needing hospitalization, nor with illnesses that require predominantly medical intervention. Clients may be referred by doctors, pastors, other agencies or they may refer themselves.

During the last years, after a careful review of

Salem's resources, the general and most immediate pressing needs of the Christian community in Ontario in the area of psychiatric care, Salem's growth from two to ten clinics, it become increasingly apparent that our system is incomplete. A Center is needed in which people can receive short term intensive help. As of March 1984, the Rev. Henk Getkate is researching the possible establishment of a Salem Medical Center for Psychiatric Care. The operating cost of the Center will not become another burden for the Christian community as health care financing is sought and considered absolutely necessary.

Today Salem Clinics are found in ten locations, covering a large area of Ontario. The following cities and towns now have clinics: Toronto, St. Catharines, Hamilton, Guelph, Brampton, Whitby, Barrie, Bowmanville, Belleville and Kingston. Salem is an expanding association, willing to establish further clinics where regional need and support exists.

Although Salem was born and raised within the

Reformed community, it is interesting to see that an increasing number of evangelical churches are beginning to notice Salem's ministry. Some of these churches are now donating to the Salem Fellowship Fund. This Fund was established in 1983 to allow Salem to provide counselling for those not able to afford the necessary fee. Donations from churches and individuals to this fund will be wisely allocated.

Salem now has a membership of 2200. In years to come many more members are needed to form a loving, caring base for an association which qua services has become Ontario's largest Christian counselling agency. When income from membership fees, donations and offerings increases, Salem's services will be within reach of many more hurting people. Salem is at all times obedient to the Lord's command to share each other's burdens. Together we are sensitive to the hurts of God's people — as Jesus immediately senses our hurts.

Feature

A Canadian teacher encounters life in Sierra Leone (5)

How God spoke on December 4

Janet G. Disselkoen

Jan, a teacher from North Edmonton Christian School, packed up her books and left for Sierra Leone to take part in a special mission project of the Christian Reformed Church. She is writing down her impressions for the readers of C.C. in a series of articles.

The first group of articles appeared in the four January issues of this year.

Sundays in Badala don't have much of a pattern except that they're more relaxing for us expatriots than the other days. The villagers go out to their farms just as on any other day so they're up early and so are we.

This particular Sunday felt a little more like home. We gathered in Ron and Tina Prins' home to listen to a tape from Fellowship CRC in Edmonton and even had pie and coffee afterward. After lunch I sat on my verandah for a while and Tina joined me for a chat.

We commented on what a cool afternoon it was. There were no clouds, but it seemed like the sun was not as strong as usual. The birds and roosters were strangely quiet too. I heard Marc and Jo on their verandah discussing the same thing. Then Jo got a brainstorm, "Maybe it's an eclipse!" Marc ran into the house to get a calendar and came out exuberant. Sure enough, on the square for Sunday, December 4 were the words "annular solar eclipse". Jo rushed into their house to make a pin hole camera. We tried it out and got a perfect reflection of the sun partially concealed by the moon.

By this time those villagers still in town had become aware of the eclipse too. Many Moslems gathered on their verandahs to face Mecca and pray. They were begging for forgiveness and pleading that this punishment be held back. Those we talked to were agitated and kept saying "A ma kin" — "It isn't good."

We excitedly explained what was happening, cautioning them not to look directly at the sun and making several more

pinhole cameras to be shared among them. They shook their heads at these white people who know everything and curiously gathered around each camera to get their turn to observe this strange phenomenon. A few of the older ones recalled a time in their childhood when the same thing had happened.

People from the closer farms started trickling into the village, seeking the safety of the town. In their belief the bush is where the devils hide out, and they were sure some evil power was at work. A group of children gathered branches and marched through town carrying them aloft and singing: "Sun, don't go away. Please come back. Sun, don't go away. Please come back." The next day we heard that in several villages sacrifices were offered.

Jo Hiemstra discovered the best pinhole camera of all. Inside the dark interior of my neighbour Yagbe's parlour was a giant reflection of the small crescent of the sun still observable. The light came through a small hole in her

grass-roofed home. Other tiny reflections danced on the floor and walls. We sat quietly as the climax of the eclipse passed and the crescent grew gradually larger.

Yagbe began to talk about her apprehensions. Is God angry? Jo patiently told her about God's love and power: "God is stronger than any evil power. He holds the sun and moon in His hands. He would not let the sun be taken away from us."

In that quiet room, I was suddenly overwhelmed by what I could learn from the Kuranko people. Earlier I had been so excited about sharing my scientific understanding with

them, almost amused by their fear, and trying to cast it away with a reasonable explanation. But during the media hullabaloo of an eclipse in North America, I don't think I've ever heard any comment on God's greatness. And certainly no Christians are gathering to pray for forgiveness. Yet, what more awesome demonstration of God's power is there? What more fitting time to pray?

That evening during the weekly Bible study with CBS national staff, Jo turned to Matthew 24 and spoke of the signs of the end of the age: "the sun will be darkened and the moon will not give its light."

"God is warning us of a judgment that is coming," she said, "but for those who belong to Him, there is no need to be afraid."

The villagers of Badala were excited by their new knowledge of how the heavens move that Sunday. And we were humbled by their immediate connection between this strange event and the power of God.



Miss J. Disselkoen

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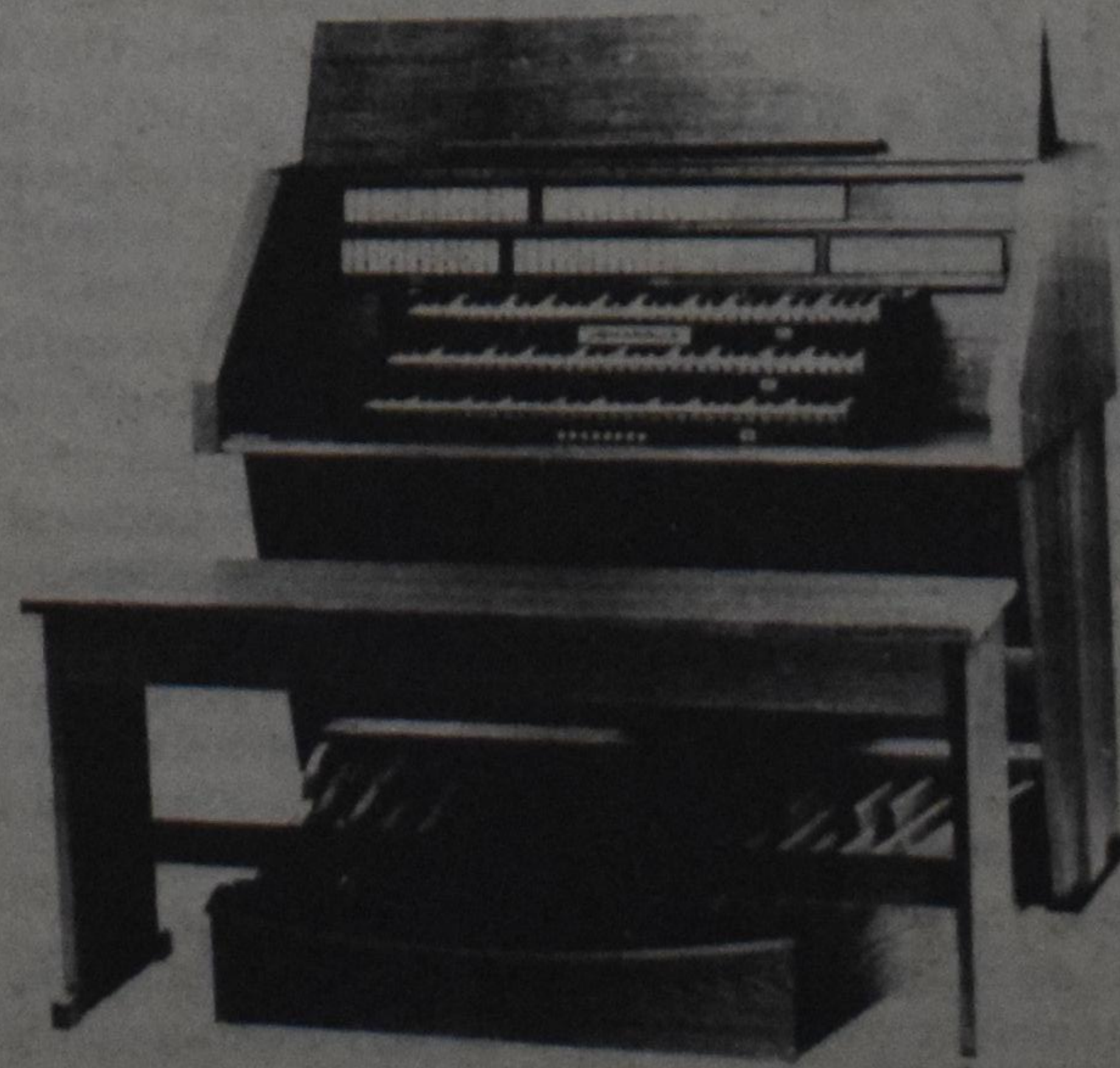
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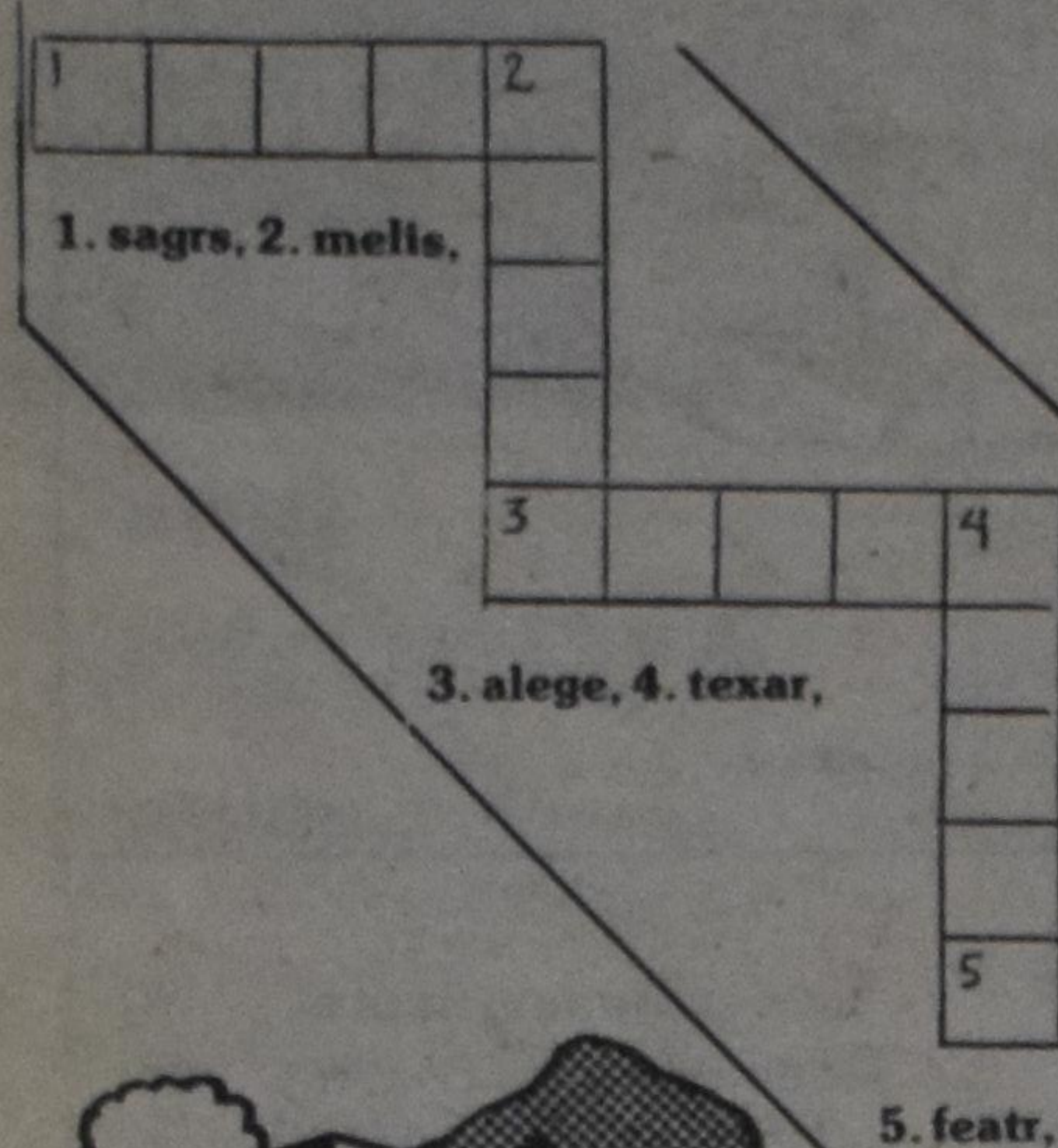
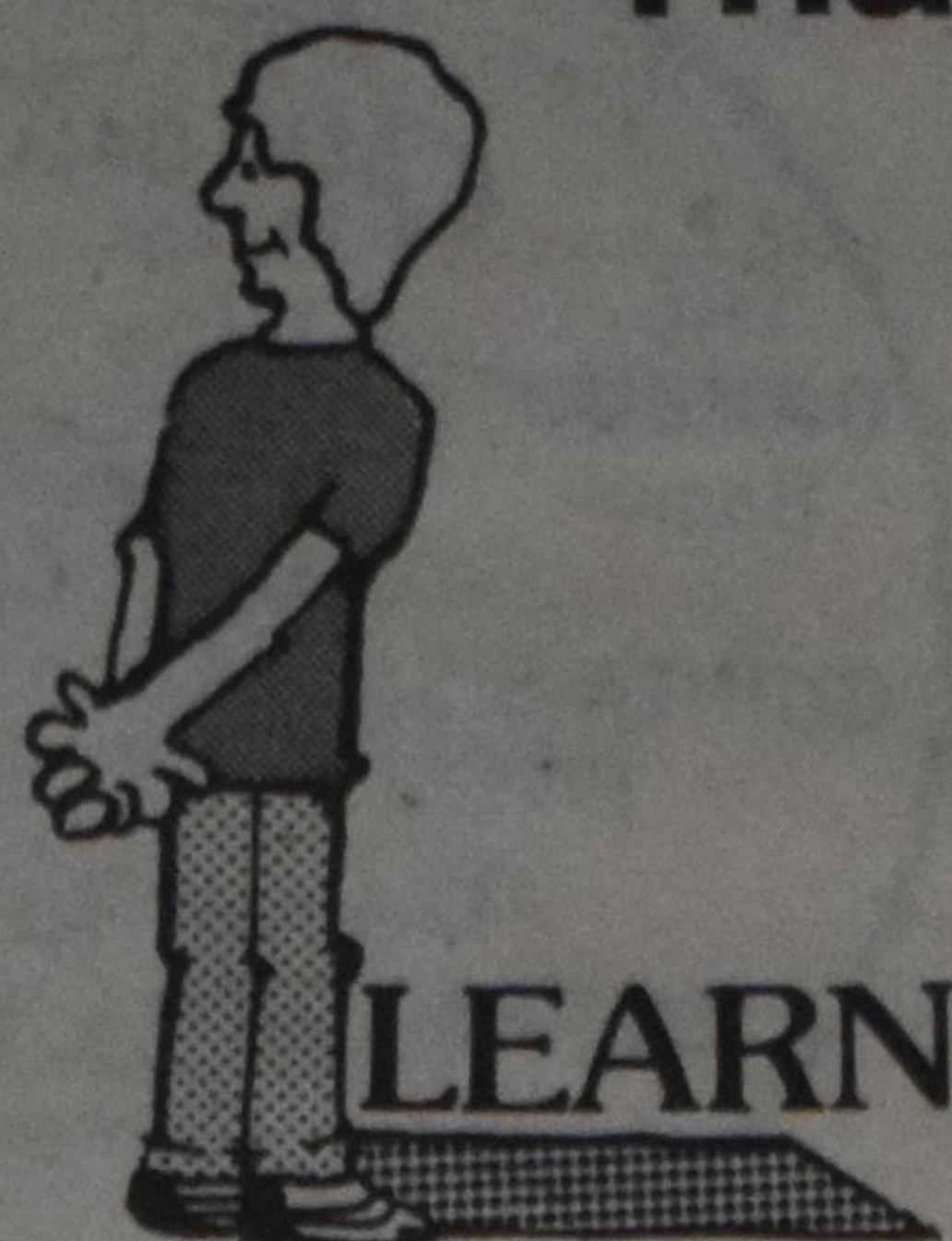


Thanks for everything!



Staircase of words

Walk down the staircase by rearranging the letters in each clue to form words. The last letter of each word is the first letter of the next word.

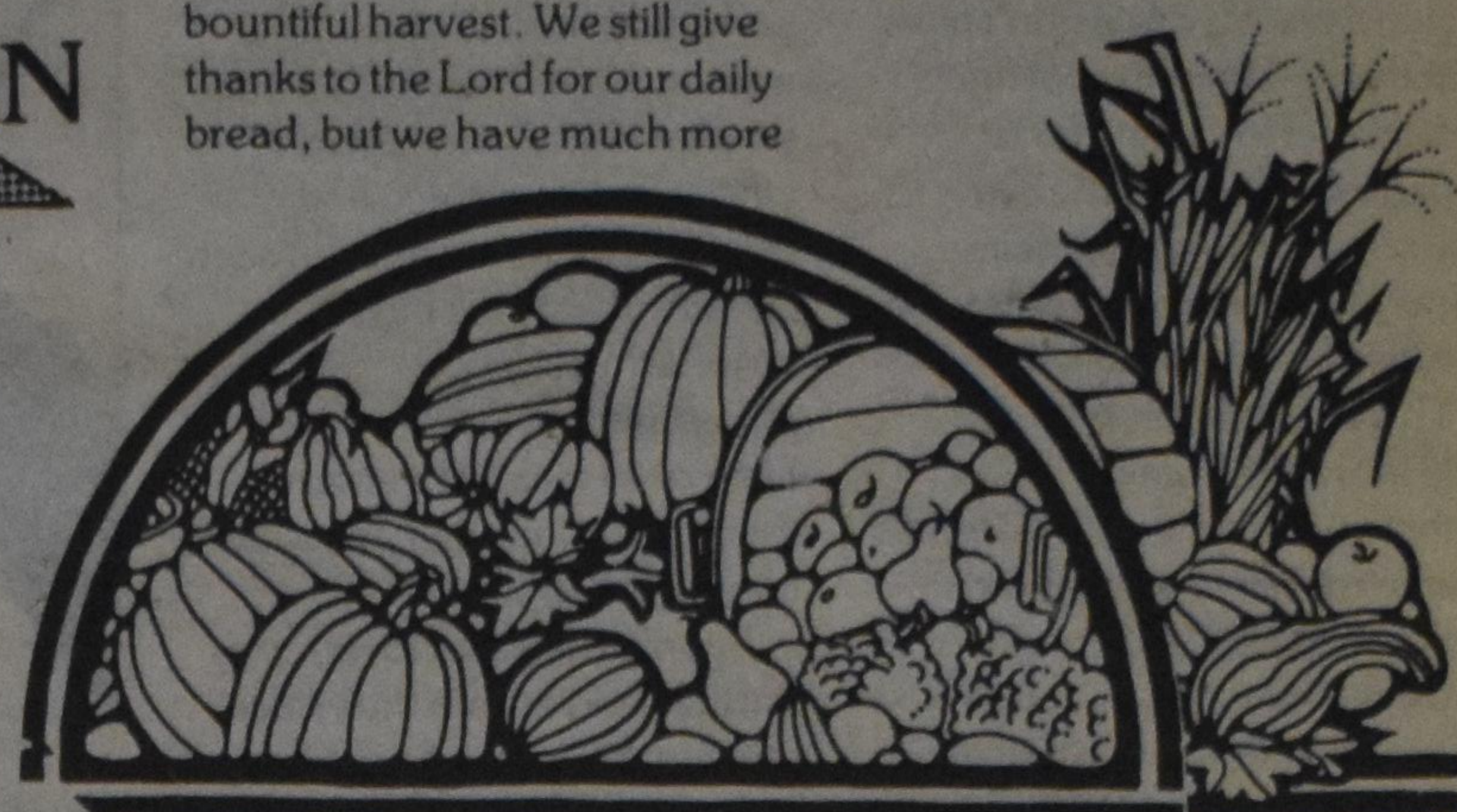


We ENJOY Thank Thee

For flowers that bloom about our feet;
For tender grass, so fresh, so sweet;
For song of bird, and hum of bee;
For all things fair we hear or see,
Father in heaven, we thank Thee.

For blue of stream and blue of sky;
For pleasant shade of branches high;
For fragrant air and cooling breeze;
For beauty of the blooming trees,
Father in heaven, we Thank Thee.

Ralph Waldo Emerson



to be grateful for.

Michelle lives in B.C.'s Okanagan Valley. When she thinks about giving thanks, row upon row of apple trees stand at attention before her eyes. There's nothing quite as tasty as a crisp, tart apple from her father's orchard.

In the foothills of Alberta, Julene will celebrate Thanksgiving on her family's dairy farm. The mauve mountains in the distance are a majestic background to the rolling hills she lives on. The sights themselves are wonderful gifts! This year has been a dry one but her family has managed to buy

tonnes and tonnes of grain harvested. Just think how many people are fed from the grain grown on Michael's farm alone.

In the busy, bustling city of Toronto, Marlene has called the Hospital for Sick Children her home for the past two months. Even so, she is bursting with happiness and excitement as she's preparing for her last spine operation. This one should enable her to get up from her wheelchair for good! What a cause for thanksgiving that will be!

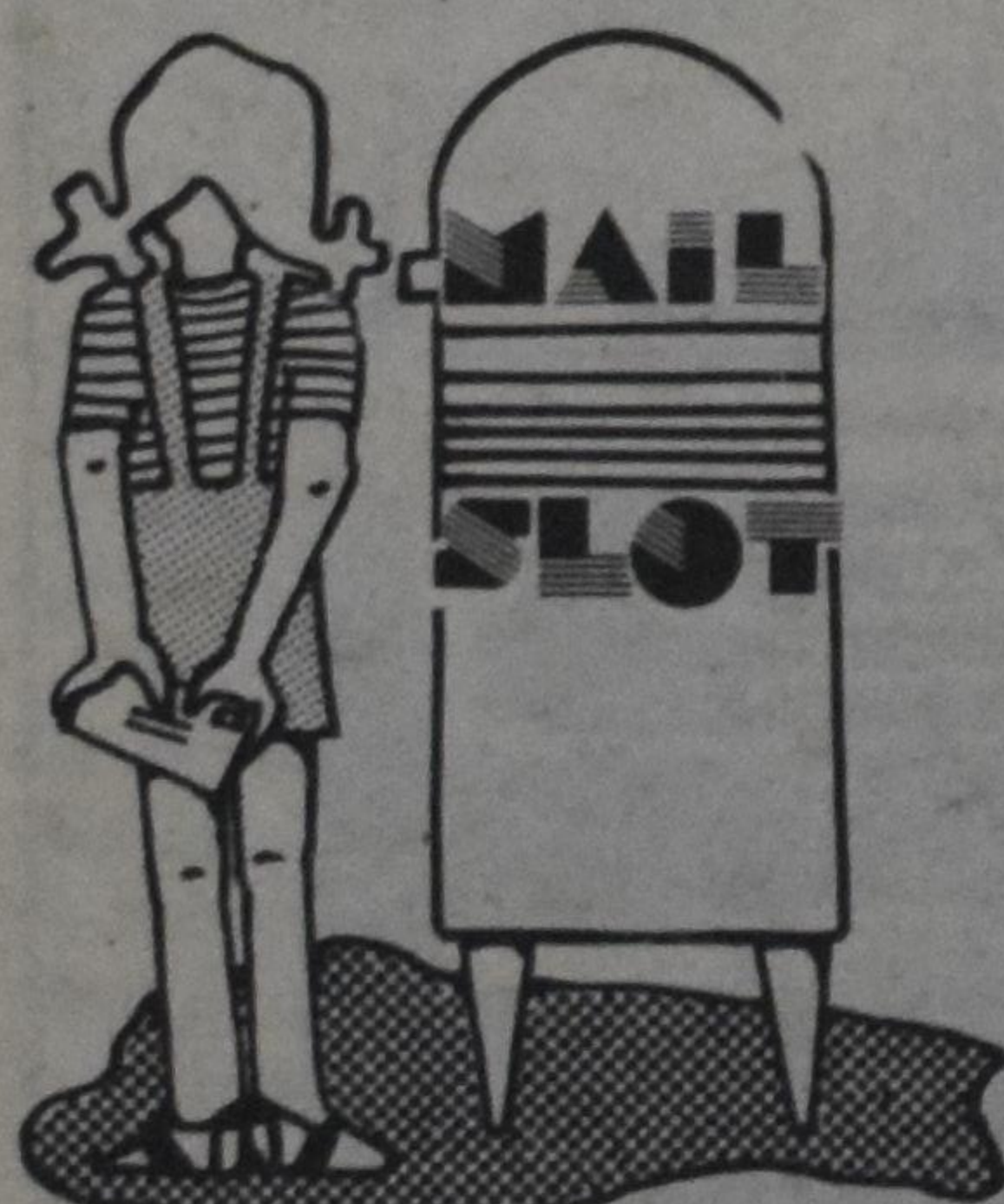
Josh's father hasn't had a job in over five months. He lives in one of Quebec's largest cities and his father's factory has shut down again! But Josh and his family always see the sunny side of life and are thankful for many other things this year. This summer there was finally enough time to do a little fishing, help the neighbours fix their leaky roof and make their huge vegetable garden the pride of the block.

John's house is just around the last bend on a sandy red road in Prince Edward Island. When John sits in church on Thanksgiving Day and prayers are offered in thanks for the potato harvest, he will be especially proud. This year, when he was not in school, his mom and dad finally allowed him to be a full-fledged, paid worker on the farm. What a great feeling to watch the trucks pull out of the farmyard filled with potatoes he helped harvest.

What gifts have you received this year? A good home? Friends to share yourself with? Plenty of clothes in your closet? A spanking new BMX bike? A broken leg healed? Though your list be long or short, God has richly blessed all of you with His love and care. That, above all, is what we give thanks for!

Answers:

1. grass, 2. smile, 3. eagle, 4. extra, 5. after, 6. ready, 7. young, 8. grand, 9. down, 10. never, 11. right, 12. teach.



Hey kids,

Try your hand at making a pine cone turkey from all those pine cones lying around at this time of year. Find one that is fairly round, the kind with the large scales. Wrap pipe cleaners between the scales of the pine

cone, bending them to form the head and feet. One pipe cleaner should be wrapped around one end of the cone with its two ends making the feet. Another should be wrapped around the front end of cone, bending the end downwards to make the head. Tail feathers can be cut from coloured construction paper. Glue the feathers to the tail end of the turkey in a fan shape. Make several turkeys and hang them, with thread, in your window.

Did any of you see any monarchs heading south this fall? If they were in a group, you can be sure they were migrating. I haven't seen any myself, except for the two that hit our car's radiator as we sped along the highway on our way home



from vacation. I suppose I'll have to wait for their return this spring.

Classifieds

Classified Rates	Marriages	Anniversaries	Anniversaries	Anniversaries
Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$29.00 Obituaries \$28.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$5.00 per column inch with a minimum of \$7.50. For letter under box number, \$7.50 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned in advertisements. Tearsheets will be mailed only upon request. Calvinist Contact 99 Niagara St., St. Catharines On L2R 4L3, (416) 682-8311	HOUWER-DEBOER: Mr. and Mrs. Albert Houwer of Caledonia, Ont., and Mr. and Mrs. Jack DeBoer of Hagersville, Ont., are pleased to announce the forthcoming marriage of their children, JOANNE and WAYNE. The ceremony will take place, the Lord willing, on Friday, October 12, 1984 at 6:30 p.m. in the Maranatha Chr. Ref. Church of York, Ont. Rev. J. DePater and Rev. P. Stel officiating. Future address: 139 King St. E., Apt. 1B, Hagersville, Ont.	1954 September 8 1984 With praise to God we hope to celebrate the 30th Wedding Anniversary of our parents, ANDY and ANNE FOLKERTS (nee Piers) We thank God for the many blessed years He has granted them, and we pray that God will continue to bless them with many more years together. Love from your children: Harry & MaryAnne Folkerts; Jacob, Andrea, Sean, Michael — Chilliwack, BC John & Wendy Folkerts; Steven, David — Aldergrove, BC Gerald & Arlis Folkerts; Jared — Winnipeg, Manitoba Ken & Alice Folkerts — Medicine Hat, Alberta Rudy & Shirley Folkerts — Visalia, California Elizabeth & Melvin Jacobi; Clifford — Chilliwack, BC Hans — at home Home address: 46531 Yale Rd., Chilliwack, BC	Aylmer Strathroy 1959 October 10 1984 "Yet I am always with you, you hold me by my right hand. You guide me with your counsel, and afterward you will take me into glory" (Psalm 73:23-4). With joy and thanksgiving to God we are happy to announce the 25th Wedding Anniversary of our parents, HENRY and CYNTHIA SMIT (nee Booy) Congratulations Mom and dad, love: Tom & Margriet Patricia Kathy & Bill (boyfriend) Brian Jeff Danny Open House will be held, D.V., on October 13, 1984 from 2-4:30 p.m. at Westmount Chr. Ref. Church, Strathroy. Home address: 663 Albert St., Strathroy, ON N7G 3K5	1974 September 28 1984 Thankful to God our provider we, the children, grandchildren and great-grandchildren of, AREND and AALTJE VAN HUIZEN Blaak-Feenstra have celebrated their 10th Wedding Anniversary. Henk & Willy Van Huizen; Kathy, Arnold, Jacque, Christine — Langley, BC Liekel & Alice Van Huizen; Arnold & Matilde Van Huizen, Fred, Don, Karen (Tanya), Elana — Surrey, BC Pier & Richtje Van Huizen; Eije & Harry Groenewold, David, Mark, Jacqueline, Jennifer, Joel — Holland Andy & Joan Blaak; Marita, Linda, June, Ruth, Derek — Burlington, Ont. Wilt & Frederika Blaak; Yvonne & Dave Shearer (Joshua & Natasha), Fred, Monique & Martin Krickhen, Raymond, Erwin, Rochelle — London, Ont. Jan & Peter Dina Blaak; Derk, Marieke — Holland Ina & Tony Vander Vliet; John, Derrick — Calgary, Man. Grace Van Bruinnesse; Sonya, Theo, Yolanda, Catinka — Dorchester, Ont. Yetty & George Bye Weg; Richard, Elizabeth, Wesley Ike & Jack Veenstra; Tom, Breeze, Laurie, Donna & Harold Waite, Donald, Jack Jr., Marlene, Rob, Timothy, Justin — Drayton, Ont. Liz & Bram VanderEnde; Jackie & John Soeten, Winnie, Randy, Ryan, Alice Dorothy & Hans Oegema; Stephen, Nathan, Jeremy — St. Thomas, Ont. Bram & Linda Blaak; Jennifer — Exeter, Ont. Hugh & Nancy Blaak; Tammy, Gloria, Michael, Jeremy, Christa — Wallenstein, Ont.
Thanks HOFSTEDE: We would like to thank all our relatives and friends for all the flowers, cards and best wishes. But special thanks to our children, and grandchildren for all they did to make our 45th Wedding Anniversary such a beautiful and unforgettable day. The Lord has richly blessed us, to Him be all the praise. Mr. and Mrs. A. Hofstede	VELLENGA-WIERSMA: Rejoice in the Lord always." Believing that the Lord has brought us together, we, JOANNE Vellenga and JETZE Wiersma wish to announce our marriage on October 6, 1984, D.V., in the Smithville Chr. Ref. Church. Rev. J. Nutma officiating. Our parents, Mr. and Mrs. J. Vellenga of Smithville, Ont., and Mr. and Mrs. T. Wiersma of Haskerhorne, The Netherlands, along with family and friends, join us in this celebration of love. Future address: #22 11010 109 Ave., Edmonton, AB T5H 1E1	1959 October 21 1984 PETER and BETTY HAAGEN (nee Supér) With thankfulness to God, we share in the joy of our parents as they celebrate their 25th Wedding Anniversary. May the Lord continue to bless you in the years to come as He has in the past. With much love and congratulations from your children: Rhonda Gwen Cheryl Curtis Mark Open House — Monday, October 8, 1984 at the Elks Hall at 8 p.m. Home address: 4815 Loen Ave., Terrace, BC V8G 1Z9	Exeter Strathroy 1959 October 16 1984 With praise to God we celebrate the 25th Wedding Anniversary of our Mom and Dad, PETER and ANNE RENKEMA (nee Linstra) We wish them many more happy years together, With love: John & Linda Ron & Elisabeth (fiancee) Wayne Open House Saturday, October 20 at Westmount Chr. Ref. Church, Strathroy, 2 p.m. - 4:30 p.m. Home address: 316 Strathroyal Ave., Strathroy, ON N7G 3G4	Dr. Compagnie Beamsville 1949 October 13 1984 With thanks to our Lord, we hope to celebrate the 35th Wedding Anniversary of our parents and grandparents, WYTZE and WIEKE VEENSTRA (nee Wierenga) We pray that God will continue to guide and bless them in the years to come. With our love and congratulations: Dick & Sue Veenstra; Jennifer, Joshua — Edmonton, Alta. Zygmunt & Gretha Mikula; David, Julie Anna — Ancaster, Ont. Stan & Linda Veenstra — Grimsby, Ont. An Open House will take place on D.V., Saturday, October 13, at the Mountainview Chr. Ref. Church, Grimsby, 3-5 p.m. Best wishes only, please. 33 Drake Ave., Beamsville, ON L0R 1B0
Births GOODHOOFD: With much joy and thankfulness to God, Herb and Janet announce the birth of our second child, AARON DAVID, born September 13, 1984, a little brother for Kristen. Happy grandparents are Mr. and Mrs. H. Goodhoofd of Barrie, Ont., and Mr. and Mrs. E. Knibbe of Toronto, Ont. Address: 668 St. James St., London, ON N5V 3P8 HUNT: "Praise God from whom All life doth flow New births, new joys to Him we owe. With joy and thankfulness to God, we, Tim and Liz are pleased to announce the birth of our fourth son, TIMOTHY "Kyle." He was born on September 22, 1984, weighing 9 lbs. Kyle is a little brother for Arian, Shaun and Jeffry. 6th grandchild for Siebren and Maaïke Venema of Rexdale, and 4th for Ross and Pearl Hunt of Etobicoke. Address: 54 Alhart Dr., Rexdale, On M9V 2N3	VANDERKRUK-LOBERT: With praise to our heavenly Father, Cor and Alida Vanderkruk and Ton and Sonja Lobert joyfully announce the marriage of their children LINDA and MARTIN. The ceremony will take place, D.V., on Saturday, October 13, 1984, at 3:30 p.m. in the Bethel CRC, Waterdown, Ont. The Rev. J. Postuma officiating. Future address: 25 Court St., Dundas, ON L9H 1J9	Nijverdal Oshawa 1959 1984 With great joy and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents and grandparents, ROEL and ANNE VANDERKOOI (nee Krommendyk) With love and congratulations: Doug & Ruth-Anne Miller; Spencer — Whitby, Ont. Eric Vanderkooi — Oshawa Open House will be held on October 10, 1984 at 10 Esweg, Nyverdal, D.V., and on October 28 from 2-4 p.m., 39 Harrison Crt., Whitby, Ont. Home address: 129 - 100 Rideau St., Oshawa, ON L1J 6P5	1934 October 19 1984 With praise and thanksgiving to the Lord, we celebrate with our parents their 50th Wedding Anniversary, RALPH and ANNA TIBBEN (nee Jansen) We pray that the Lord will continue to keep you in His loving care. With love from your children and grandchildren: Harold & Freda Tibben; Stan & Patty (girlfriend), Jeff, Dawn, Brent — Iroquois, Ont. Henry & Fennie Tibben; Cindy & Dave (boyfriend), Don, Greg — Iroquois, Ont. John & Edith Tibben; Robbie, Eric, Billy, Randy — Brinston, Ont. Anne & Tony Blokland; Sidney & Nancy (girlfriend), Harvey, Linda, Albert — Iroquois, Ont. George & Grace Tibben; Doug, Amanda, Carla, Sara — Brinston, Ont. Chris & Neil Mooney; Heather, Valerie, Wade — Brockville, Ont. Ralph & Japke Tibben; Andy, Michael, Mark — Brinston, Ont. Bill & Wilma Tibben; Heidi, Marcia — Brinston, Ont. Open House Saturday, October 20, 3-4:30 p.m. at the Iroquois United Church Hall. Home address: R.R.#2, Brinston, ON K0E 1C0	Burlington Carlisle 1959 October 9 1984 With thankfulness and gratitude to our heavenly Father, we hope to celebrate the joyous occasion of the 25th Anniversary of our parents, PAUL and DINIE VOS (nee Huisman) We pray that the Lord will bless you with many more years together, Mom and Dad. With love from: Henry & Jenny; Elise Pete Diane & Ken (fiancee) Trish & John (boyfriend) Paul Home address: 38 Carlisle Rd., R.R.#1, Freelon, ON L0R 1K0
Marriages KOORNNEEF-EYK: Mr. and Mrs. Arie Koornneef are pleased to announce the forthcoming marriage of their youngest daughter, CAROLINE, to RONALD, son of Mr. and Mrs. Ralph Eyk. The ceremony will take place, the Lord willing, on Saturday, October 6, 1984 at 3:00 p.m. in the Mountainview Chr. Ref. Church, Grimsby. Dr. H. VanderPlaats officiating. Future address: 1 Woodeden Rd., Grimsby, ON L3M 4L8	Anniversaries With joy and thankfulness, on October 15, 1984, our parents, HENK and SIENA BREUKELMAN will, the Lord willing, celebrate their 25th Wedding Anniversary. May the Lord bless them in the years to come. Love and best wishes from their children: Dianne — at home Sonja — British Columbia John — at home Albert & Brenda — at home Henry — at home Bernie — at home Ronnie — at home Herman — at home We will celebrate this joyous occasion on Monday, October 15 at the Grandstand Hall, Ontario St., Beamsville, Ont., with an Open House from 3-7:00 p.m. Home address: Box 54, Campden, ON L0R 1G0	1959 October 12 1984 "All the paths of the Lord are steadfast love and faithfulness for those who keep His covenant and His testimonies" (Psalm 25:10). With joy and thankfulness to the Lord, we will celebrate the 25th Wedding Anniversary of our parents, ANDY and ANN LUTH (nee Hofstra) We pray that the Lord will continue to show His covenant faithfulness toward you and bless you with many more years together. Congratulations and love from your children: Theresa — Kingston John & Audrey Bosma (girlfriend) — Redeemer College Wilma — Redeemer College Larry Andrew — both at home Open House will be held at the Maranatha Church Fellowship Hall (corner of Hwy's 59 and 401, Woodstock) 2-4 p.m., October 13, 1984. Home address: R.R.#1, Burgessville, ON N0J 1C0 Canada	Leeuwarden, Chilliwack, Fr. BC 1944 September 20 1984 With thanksgiving and praise to the Lord, we celebrated with our parents their 40th Wedding Anniversary. GEERT and ANN HAAYEMA (nee Postma) We pray that the Lord will bless you on this happy occasion in all the years ahead. Clarence & Norma Haayema; Garner, Roger, Zina, Joyce — Matsqui, BC Andy & Jane Maarhuis; Stephen, Nicola, Chad — Chilliwack, BC Home address: 9609 Coote St., Chilliwack, BC V2P 6B4	Best Wishes

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Classified

Obituaries	Obituaries	Personal	Real Estate	Help Wanted
<p>After a lengthy illness the Lord took unto Himself our dear husband, father, grandfather and great-grandfather,</p> <p>EELKE DE JONG</p> <p>at the age of 74 years old, on September 16, 1984.</p> <p>Lovingly remembered by his wife: Mrs. Doetje de Jong (nee Vander Heide)</p> <p>One son and six daughters:</p> <p>Dave & Brenda DeJong — Smithers, BC</p> <p>Hennie & Siemen Leenstra — Lacombe, Alta.</p> <p>Margaret & Stewart de Jong — Chesterville, Ont.</p> <p>Tena & Jake De Schiffart — Lacombe, Alta.</p> <p>Wilma & Simon Bennik — Calgary, Alta.</p> <p>Janet & Meeuwes Zwaneveld — Ponoka, Alta.</p> <p>Agnes & Bert Brouwer — Coaldale, Alta.</p> <p>Psalm 91.</p> <p>The funeral services were held September 20th, 1984 at 2 p.m. in Lacombe Bethel Chr. Ref. Church.</p> <p>Op 6 Sept nam de Here tot zich onze zwager en oom</p> <p>LAMBERT HAASJES</p> <p>in de ouderdom van 82 jaar, sedert 10 Aug 1977 weduwnaar van Boukje Greydanus.</p> <p>Psalm 121.</p> <p>H. Dijkstra-Greydanus — Rotterdam</p> <p>N. Damsma-Greydanus</p> <p>P. Damsma — Kitchener</p> <p>M. Greydanus-De Vries — Kollum</p> <p>B. Greydanus-Tilstra — Clinton</p> <p>K. Tibma-Greydanus — Dokkum</p> <p>B. Buruma-Greydanus</p> <p>C. Buruma — Clinton</p> <p>On September 25, 1984, the Lord in His wisdom took unto Himself,</p> <p>DANIEL and DAVID KOOPMAN</p> <p>prematurely born children of Mike and Grace.</p> <p>Grandchildren of Harry and Nell Koopman.</p> <p>Aunts and uncles:</p> <p>Reynold & Marlene; Roger, Scott, Janice</p> <p>Edward & Mariam</p> <p>Eric & Janet; Mark, James</p> <p>Susan</p> <p>Donald</p> <p>Liz</p> <p>"I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the learned and revealed them to little children, yes, Father, for this was your good pleasure" (Luke 10:21).</p> <p>43 Harbrite Dr., Stoney Creek, L8G 4G4</p>	<p>"Let the little children come unto Me."</p> <p>On September 16, 1984, the Lord took unto Himself,</p> <p>VERONICA LEE</p> <p>age 15 months.</p> <p>Much loved daughter of Jack and Janet Oegema, sister of Shannon.</p> <p>324 12th St. C., North Lethbridge, AB T1H2M9</p> <p>Dearly loved granddaughter of Jan & Thea Oegema — Bowmanville, Ont.</p> <p>John & Margaret Berkhuizen — Belleville, Ont.</p> <p>Aunts, uncles and cousins.</p> <p>"and there will be no more suffering. See, I will make all things new."</p> <p>On Tuesday, September 18, the Lord called home His child,</p> <p>MELLE HEINE SMIT</p> <p>at the age of 49 years. Suffering with cancer for almost 6 years, he would often say, "We shall overcome." Now he has overcome and for that we thank the Lord.</p> <p>Lovingly remembered by his wife Corrie Smit — Lagemaat</p> <p>Children:</p> <p>Jannetta & Phil Vandenberg</p> <p>Carol & Fred Weening</p> <p>Ingrid Smit</p> <p>Grandchildren, Jason & Derrick Weening</p> <p>His mother Bertha Smit-Knol</p> <p>Sisters and brother</p> <p>119 Homewood Ave., Willowdale, ON M2M 1K2</p> <p>"For I know that my redeemer lives, and at last He will stand upon the earth" (Job 19:25).</p> <p>On Friday, September 21, the Lord called unto himself His child, and our beloved husband, father, grandfather and great-grandfather,</p> <p>JOHN (Jan) SUK</p> <p>in his 79th year.</p> <p>Dear husband of Diane Suk-ten Caat — Shalom Manor, Grimsby, Ont.</p> <p>Dear father of:</p> <p>Bill & Jane Suk — Renfrew, Ont.</p> <p>Gerda & Dick Kok — St. Catharines, Ont.</p> <p>Albert & Lynn Suk — Toronto, Ont.</p> <p>Ralph & Jenny Suk — St. Catharines, Ont.</p> <p>Jane & George Neutel — Brandon, Man.</p> <p>John & Susan Suk — St. Catharines, Ont.</p> <p>Loving grandfather of 24 grandchildren and 6 great-grandchildren.</p> <p>Funeral services were held at the Trinity Chr. Ref. Church, St. Catharines on Monday, September 24, 1984.</p> <p>Correspondence address: Shalom Manor, 112 Bartlett Ave., Grimsby, ON L3M 4N5</p> <p>The Lord of life and death took unto Himself in glory our dear cousin</p> <p>JULIANA VISSER (nee Hofstra)</p> <p>Jesus said: "I am the Resurrection and the life. He who believes in me, will live, even though he dies" (John 11:25).</p> <p>That God may grant comfort and strength to her husband Cecil and their children is our earnest prayer.</p> <p>Foppe & Jessie De Jong</p> <p>Rudolph & Freda Wesselson</p> <p>Andy & Ann Luth</p> <p>Woodstock, Ont.</p> <p>September 12, 1984.</p>	<p>A lonely 37 year old male, seeks female companionship of Dutch Christian Reformed background. Desiring a relationship of a serious nature. Living in the Niagara Peninsula. Please reply to: Box #4831, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p>There must be a young fair looking lady out there who is still waiting for the right man of 47 years. Why not write me or something. Reply to Box #4829, Calvinist Contact, 99 Niagara St., St. Catharines, On L2R 4L3</p>	<p>Te koop wegens onvoorziene omstandigheden in Strathroy, Ont., brood en banket bakkerij. Overwegend eenvoudig Nederlands gebak, vleeswaren, kaas en Europese Import-artikelen, geschenken, enz., met een totale omzet van ongeveer \$300,000.00 per jaar. Eigen pand en de eigenaar is genegen een eventuele koper te trainen voor de bakkerij. Zeer gemakkelijke betalings-termijnen.</p> <p>Belt u overdag 519-264-2275 na 6 uur's avonds 519-264-1973</p> <p>contact</p> <p>CHRIS GALENKAMP</p> <p>when moving to the Hamilton/ Niagara Falls area</p> <p>CANADA TRUST REALTOR</p> <p>104 Welland Ave., at Clark St. Catharines, ON L2R 2N3</p> <p>office 688-1490</p> <p>home 937-0092</p>	<p>Married man to manage an egg laying operation in the Quinte area. House supplied. Please phone (613) 475-0911 (after 7 p.m.)</p> <p>Live-in Housekeeper wanted for motherless home with 4 children ages 2-11. Prefer middle-aged woman who could enjoy a French-Canadian family. For more information, contact Rev. Peter Hogeterp, Ambassador Christian Reformed Church, Windsor (519) 944-4646 or Mr. Gilles Bolduc, 5700 Queen Elizabeth, Windsor, On N8T 1N7 (phone: 944-3116)</p> <p>The Government of Manitoba is searching for a Provincial Coordinator for correctional chaplaincies. Information about this opportunity for service may be directed to Rev. Dirk Habermehl, 216 Glenwood Cresc., Winnipeg, MB R2L 5H9</p>
		<p>Business</p> <p>Evangelistic materials in Arabic. Also, a handbook in English, <i>The Bible & Islam</i> (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.</p> <p>"THE LOOK"</p> <p>Find out how you can look your very best. Ask a Color, Cosmetic and Wardrobe Consultant.</p> <p>A consultation includes:</p> <ul style="list-style-type: none">— Skin Analysis— Color Analysis— Personal Color Palette— Make-up Application— Wardrobe Planning <p>At a very reasonable price</p> <p>For appointments call:</p> <p>Grace Petter</p> <p>249 Wellington St.</p> <p>Ingersoll</p> <p>485-5815</p>		
		<p>Vacation</p> <p>Lakewood Christian Campgrounds</p> <p>Come and spend your Thanksgiving weekend with us and enjoy the beauty, quiet and Fall colours of our park. Located on the Lake Rd., at Lake Huron, 20 min. from Sarnia. Closed after Thanksgiving weekend. Hydro and water hook-ups are available. Call (519) 337-6031, R.R.#5, Forest, ON N0N 1J0</p>		
		<p>For Rent</p> <p>For Sale or Rent: 2 bedroom mobile home. New park with swimming pool. Close to beach. St. Petersburg, Florida. Tel. 519-482-9756.</p> <p>FLORIDA: 2 bdrm. condo, Indian Rocks, across road from beach (Gulf of Mexico), ideal family place. Rate: US \$300-\$500 per week dep. on season. Phone Toronto 445-1359 evenings to reserve.</p>		
		<p>Teachers</p> <p>Teacher needed: Timothy Christian School, Barrie, requires a principal relief teacher for grades 4 & 5 for 5 afternoons a week, beginning mid November. Please send resume before October 16, 1984 to: Secretary of Education Committee, c/o Timothy Christian School, 49 Ferris Lane, Barrie, ON L4M 2Y1</p>		

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Let's Play CHESS

Pete Layer

SACRIFICE AND A DYNAMIC DEFENSE

The following position was reached in the 1982 Correspondence Series. Mr. Boer as White is one pawn ahead, but Mr. Eisen as Black has a Bishop pair.

Black: J. Eisen
12

13

White: W.L. Boer to move

White decides to sacrifice a Bishop, thereby demolishing Black's king position and Pawn structure. White has no clear win, and an exciting struggle ensues. Notice how Black, with almost every move defends and attacks so that White is somewhat restricted in his moves. Black must be very careful to insure vital squares are covered, and at the end is not able to do so because of piece exchanges.

White	Black	White	Black
21. BxP.	PxB	27. KR-K1.	B-K2;
22. N-B6 ch.,	K-N2;	28. KN-B6.	Q-Q3;
23. Q-B5.	R-R1	29. N-R7 ch.,	K-N1;
24. N-N5.	R-QR2;	30. N/5-B6 ch.,	BxN;
25. N-R5 ch.,	K-N1;	31. NxB ch.,	K-N2;
26. N-K4.	K-B1;	32. N-R5 ch.,	K-B1;
33. RxN, (1-0) (If, 33... BxR; then 34. Q-B8 ch., etc.)			

White has recovered the sacrificed piece and is now ready to gobble up the loose black pawns.

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Events

CALENDAR

of events

Oct. 2-5 The 1984 International Zwingli Symposium, McGill University, 3520 University St., **Montreal, Quebec**. Registration: Oct. 2, Birks Building, 3:00 - 5:00 p.m.

Oct. 5 & 6 25th Anniversary of John Knox Christian School, **Woodstock**, Ont.

Oct. 5, 6 & 7 25th Jubilee weekend of John Knox Chr. School in **Brampton**. Mark your calendar — it will be fun. See ad.

Oct. 10-20 H. Houtman of CSS in **Saskatchewan** and **Alberta**.

Oct. 10 Fall Rally CRC Ladies' Societies at 10:00 a.m. in the **Dundas** CRC. Speakers: A.M. Rev. Ralph Koops on "Living Christians in a Dying Civilization", P.M. Dr. Moncrieff of Salem Counselling on "Stress in the Family."

Oct. 11 Special "Afscheiding" service commemorated by The Dutch-American Historical Commission: Fine Arts Center, Calvin College, **Grand Rapids**, 8:00 p.m.

Oct. 12 St. Thomas and District Male Choir "Crescendo" 8p.m., Walton United Church, **Walton**, Ont.

Oct. 14 St. Thomas and District Male Choir and St. Thomas Ladies Choir "Gloria in Exelsis", 2p.m., Community Hall, **Mount Algin**, Ont.

Oct. 14 Commemorative Service at **Springdale** CRC at 4:30 p.m. in remembrance of the Hurricane Hazel — caused flooding of Holland Marsh on October 15, 1954.

Oct. 19 The 80-member male chorus "Lofzang Heerde" from Heerde, The Netherlands, presents a concert at 8:00 p.m. in the Covenant CRC, **St. Catharines**, Ont.

Oct. 20 "Who Owes Me a Job?" — The Christian Labour Association of Canada will discuss the questions of who is responsible for creating jobs and how jobs are created. Main speakers will be Bernard Zylstra and Dirk de Vos. Registration at 9:00 a.m. at Toronto District Christian High School, **Woodbridge**.

Oct. 25 Fall Rally held at Bethel CRC, **London**, Ont. from 10 a.m. - 2. Bring a lunch, ladies, and wear a name tag please.

Oct. 27 Professor Jan Overduin (renowned organist) will be in concert at 8:00 p.m. at the First CRC, **Sarnia** (corner of Exmouth and Murphy). A celebration of the churches 50th Anniversary year. Back to God Hour Rally in the Mount Hamilton CRC (1411 Upper Wellington St.), **Hamilton** at 8:00 p.m. Speaker: Dr. Joel Nederhoed on theme "Discovery."

Oct. 27 **Grimsby's** Trinity Christian School's Annual Bazaar. Fashion Show at 11:00 a.m. Bazaar doors open at noon.

Oct. 28 St. Thomas and District Male Choir, 7:30 p.m., United Church, **Dutton**, Ont.

Oct. 28 Reformation Day Rally at Saunders Secondary School, **London**, at 7:00 p.m. with Rev. Dr. Henry J. Boekhoven speaking. Music by Brass Instruments; The London District Christian Secondary School Choir augmented by Choirs from several elementary Christian Schools.

Nov. 2 Organ Recital by Chris Teeuwssen. Fri. night in **St. Thomas** Anglican Church (99 Ontario St.), **St. Catharines** at 8:15 p.m. Admission: \$4.00 p.p.; \$3.00 Sen. Cit. and children.

Nov. 2 & 3 1984 All Ontario Fall Rally for all Cadet and Calvinette Counsellors: Sheraton Brock in **Niagara Falls**. Theme: "Christ our Foundation."

Nov. 10&11 25th Anniversary celebration of Immanuel, CRC, **Hamilton**, Ont. The celebrations include a banquet on Sat., Nov. 10, and a special service of praise on Sun., Nov. 11, at 3:00 p.m. in the Mohawk College Auditorium.

Nov. 16-18 "Good News '84" Young Adults fall retreat weekend, Camp Shalom. For info. write or call: Christian Communications Centre, 1735 Chalkdene Grove, Mississauga, ON L4W 2C2; tel. (416) 625-2262.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Oct. 12	Tues. Oct. 9	Thurs. Oct. 4-8:30a.m.	Wed. Oct. 3-8:30a.m.
Fri. Oct. 19	Tues. Oct. 16	Wed. Oct. 10-8:30a.m.	Wed. Oct. 10-8:30a.m.
Fri. Oct. 26	Tues. Oct. 23	Thurs. Oct. 18-8:30a.m.	Wed. Oct. 17-8:30a.m.

NOTE: Deadline for Classifieds for Oct. 19 issue changed due to Thanksgiving holiday.

It helps to know your Bible

According to the *World Christian Digest*, a Haifa policeman, acquainted with the Bible, got on the trail of a gang of smugglers. He knew they had used a donkey-drawn caravan, so he managed to capture some of the animals, although the lawbreakers escaped. The officer let the beasts go without food for several days, and then turned them loose. And as he had predicted, the hungry animals led the police directly to the smugglers' hideout! He based his prediction on Isaiah 1:3 — "The ox knoweth his

owner, and the ass, his master's crib."

Richmond, BC CRC, bulletin

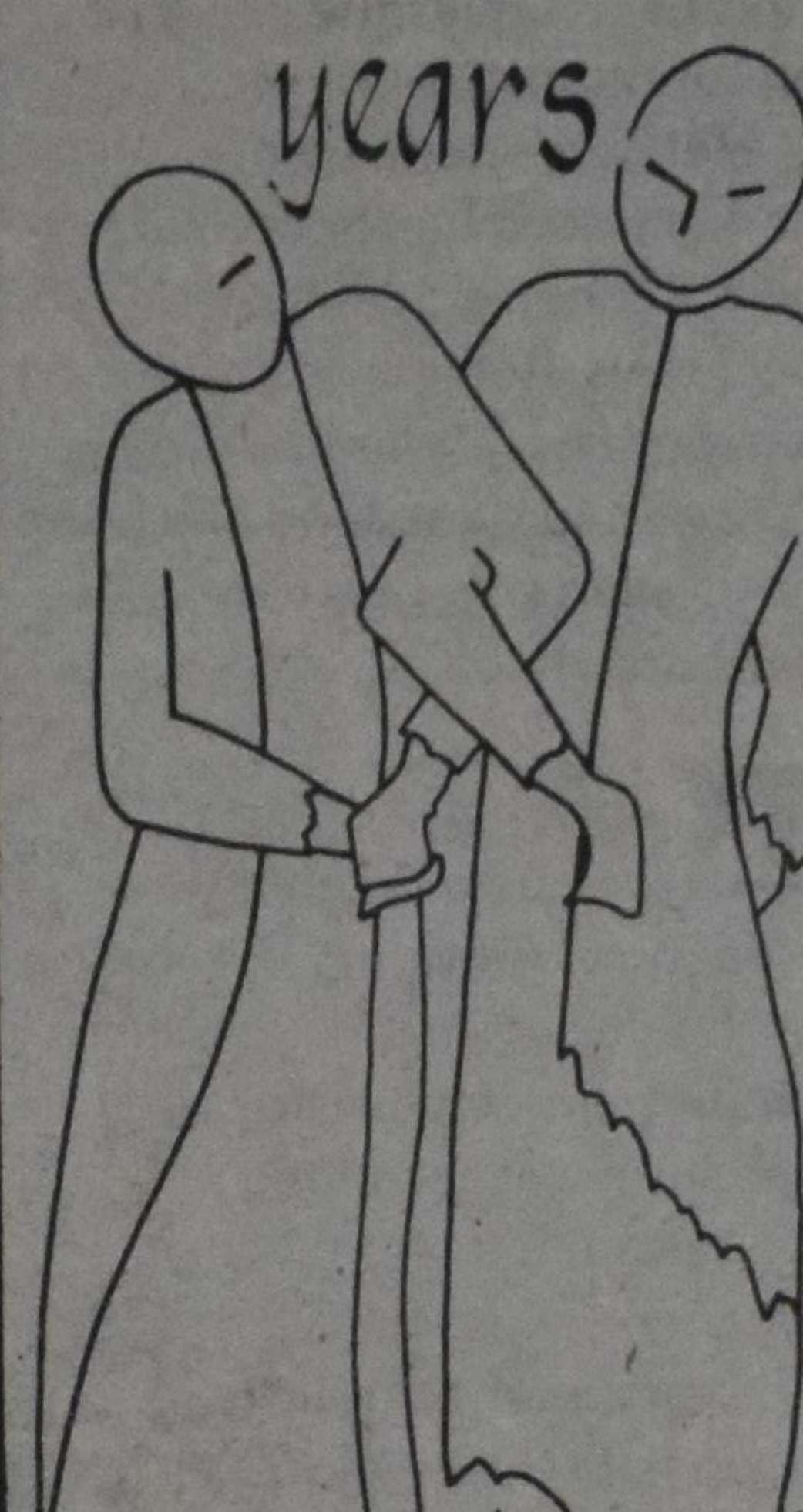
Salvation of our hearts

"We know in our more honest moments that the heart of our salvation must be the salvation of our hearts... Some of us think we can save the world without, first of all, saving souls through Christ. Others think we can forget about the world if we only save souls for heaven. We ought to see that

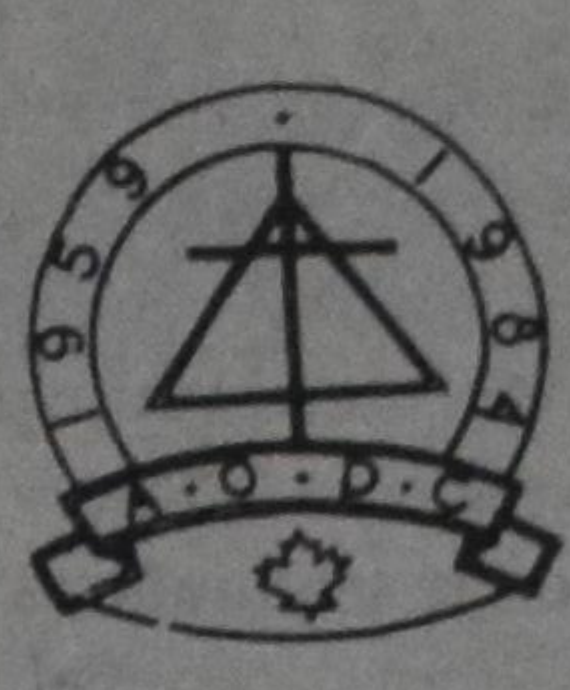
All Ontario Diaconal Conference

OF THE CHRISTIAN REFORMED CHURCH

celebrating 25 years



humbly we served
a world
in need and distress
that all may know
our Helper is here



Friday, October 19, 1984
A celebration of thanksgiving in the
Second Christian Reformed Church
Brampton, Ontario 8:00 p.m.
Speaker: Rev. H.R. De Bolster
President of Redeemer College

Saturday, October 20, 1984
AODC ANNUAL MEETING
in the
John Knox Christian School
Brampton, Ontario 9:00 a.m.
Speaker: Sister Constance S.S.J.D.
Coordinator, work with elderly for the Anglican Diocese of Toronto

Program: Twelve workshops on topics related to the diaconal ministry and outreach.
THEME: "Benevolence is a Quality of Life in Christ."

Get five bucks

... continued from page 5.

The next four years will be cautious ones for the federal Progressive Conservative party. Still enthused by the fact that 211 ridings will have elected Members of Parliament, the local riding associations will be building on the support which they received on September 4 and they will attempt to retain that support through to 1988.

The New Democratic party could very well face a leadership convention during the next four years, depending to a large extent on Party support for Ed Broadbent. Membership in a federal NDP riding association would focus on maintaining the 30 seats which they presently hold and the prospect of a leadership review before 1987 in which Mr. Broadbent will probably win his party's support, if he wants it.

The challenge of political involvement is there for any and all who care to get involved. It may lead some day to a seat in the House of Commons or a provincial Legislative Assembly.

the late Peter Eldersveld, former minister of the CRC's Back to God Hour

Wanted

Energetic and ambitious Cadet or Calvinette Council to host the **1985 All Ontario Fall Rally**. Interested Councils should contact:

Mr. Bill Van Geest at (416) 892-8529
on or before November 3, 1984

We ask for your prayerful consideration of this request.

1984 Fall Rally Committee

Ladies!!

You are invited to the all day

FALL RALLY

Sponsored by the Ladies Societies of the London region and organized by the Bethel CRC Ladies Society.

Date: Oct. 25 — from 10:00 a.m. - ?

Place: Bethel CRC, London, Ont.

Theme: "Happiness in the Lord"

Speakers: Rev. J.R. Payton of Stratford will speak on the theme "Happiness in the Lord."

Corry Den Duij — "Rejoice in the Lord Always" (both topics related to every day life).

Activities: Sing Song, collection — lots of entertainment.

Bring a lunch — coffee provided
Cost: \$1.00 — Please wear a name tag.

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or Rev. John G. Klomps, 3351 Hornbeam Cresc., #63
Mississauga, On L5L 3Z8; Tel: (416) 820-2385 (after 6 p.m.)

Dutch

Persoverzicht

Carl D. Tuyl



Als U goed luistert kunt U het hijgen van de heren journalisten horen. Nauwelijks was het overwerk van de verkiezingen afgelopen of daar stond de Paus voor de deur, en nu is de Koningin op visite. Een drukte van jewelste in de pers.

Helaas kon de koningin de troonrede niet uitspreken, zoals werd gehoopt, want het parlement zal niet eerder bijeenkomen dan 5 November. De partijleiders moeten even op adem komen en de heren kamerleden moet wegwijs gemaakt worden. Dat duurt nog wel even, zoals U kunt begrijpen. Omtrent het programma van de regering tasten we dan ook nog in het duister.

Het is wel duidelijk geworden dat verschillende belofes gemaakt gedurende de verkiezing, al vervuld zijn. Mulroney ging naar Washington (zat Reagan's colbertje een beetje strak?) om de president te overtuigen dat Canada haar beleid op vriendschappelijke voet zal voeren. Dat werd in Washington dankbaar aanvaard en Mulroney werd vervoerd in de grootste maat auto die beschikbaar was. Dat is één van

mijn politieke waarnemingen; je kunt altijd zien hoe belangrijk een bezoeker in Washington is bij de lengte van de auto die op het vliegveld verschijnt.

Iets anders: de nationale sport gokkerij. Dat geval presteerde het om geld te verliezen, en de konservatieven maakte er korte metten mee. Met de loterij gingen zeven honderd mensen de straat op. Opgeruimd staat netjes; maar als U denkt dat het betekent dat deze regering vies is van loterijen, vergist U zich.

Ons aller vriend Renee Levesque zit wat met de uitslag van de verkiezing in zijn maag. Hij weet nog niet goed hoe hij het voor elkaar kan krijgen om wat in Mulroney's zonnetje te komen. Die kwestie van onafhankelijkheid voor Quebec — dat begrijpt hij wel — is zo dood als een pier in een half pond zout. Daar zal hij voorlopig niet meer over zaniken.

Hij wil nu wijzigingen in de grondwet waarin Quebec's positie als "een Franse natie" volkomen erkend zou worden. Daar zit natuurlijk een lekker stukkie politieke muziek in. Mocht Mulroney Quebec tot ondertekening bewegen dan

zou dat zijn prestige aanmerkelijk verhogen en tegelijkertijd zijn basis in Quebec grotelijks versterken, zo redeneert Levesque. Daar zit wel toekomst in.

Het Presbyteriaanse kerkgenootschap goot haar geloof in een gloednieuwe belijdenis, hetgeen mij herinnert aan onze belijdenis in wording "De wereld is van God." Ik hoop dat U allen er kennis van genomen heeft.

Begint het te dooien in de ijskouwe Washington-Moskou verhouding? Reagan in dit verkiezingsjaar wuift met de vredespalm, en de Russen reageren wat aarzelend welliswaar maar toch zijn er tekenen van hoop. Een nogal opmerkelijke journalist zag hoop voor de wereld in het feit dat Gromyko Reagan's hand voor drie-en-twintig seconden vast hield. Ik vestig mijn hoop maar op de God der hope die zijn schepping lief heeft.

Kameraad Chernenko vierde in Moskou zijn drie-en-zeventigste verjaardag, en er werd een glaasje wodka gepresenteerd voor alle medewerkers. Dat glaasje wodka wordt zo langzamerhand een heel probleem voor de

kameraden want alcoholisme neemt nog steeds toe. Ten onzent is het al niet veel beter en ook in dit opzicht geldt: wie boter op zijn hoofd heeft moet maar niet in de zon gaan staan.

In Miami, een stad bijna zo Joods als Jeruzalem, werd de burgemeester van een Oostenrijks stadje met fanfare ontvangen. Ogenscheinlijk was het doel van het bezoek het bevorderen van toerisme, maar er kwam al gauw een forse kink in de kabel. De Oostenrijkse burgemeester was niet alleen flink van de verkeerde kant geweest, hij was lid geweest van de S.S. en had deelgenomen aan de moordpartijen op de Joden. Hij was een-twee-drie verdwenen toen de waarheid bekend werd. Zijn tronie stond in de krant en ik vraag me af of die snuiter ook in Amersfoort was. Er zat een bekend kantje aan, maar die S.S.-ers hadden allemaal zo'n schofterige gelaatsuitdrukking.

Joe Clark sprak voor de Verenigde Naties. Het was een soort vanilla pudding - lekker voor een toetje - maar het was toch wel aardig om Clark weer in actie te zien. Hij wordt vast een goeie Minister voor

Buitenlandse Zaken.

In Frankrijk werd de voormalige president — Valery Giscard d'Estaing - weer gekozen als lid van de Franse kamer. De huidige president en socialist Francois Mitterand, heeft nu een stijve nek van het gedurende achterom over zijn schouder kijken.

En zo, boeren, burgers en buitenlui, gaat het leven maar voort. De krant wil een nieuwe foto van mij boven deze rubriek. Ik bereid U maar vast voor. Het zal niet meevallen.

U en ik waren vertrouwd geraakt met dat vriendelijke bakkebaardengezicht dat de lezers toestraalde als een baken van licht in een verwarde wereld. Het was als Ds. VanHemert het zo treffend noemde: een vaderlijk klopje van bemoediging. Dat gaat nu eerlang verdwijnen. Sic transit gloria mundi! Niets is hier blijvend. De doorgaande reformatie eist vernieuwing. Maar alle vernieuwing is geen verbetering zoals de nieuwe foto duidelijk zal bewijzen. Ik hoop niet dat het de krant abonnees gaat kosten.



John VanHarmelen

Onder de Streep

We hebben parate kennis nodig

De rietdekkers waren in het dorp. De grote boerderij van boer Dupon zou van een nieuw dak voorzien worden. En ... de ploeg rietdekkers zouden het klaarspelen in één week. Ze waren met z'n achten.

U begrijpt dat betekende voor vrouw Dupon een grote taak. Die acht mannen zouden namelijk voor een week, van maandagmorgen tot zaterdagmiddag bij de Dupons komen logeren. Dat ging natuurlijk niet zo officieel. Ze behoefden geen gebruik te maken van de bedsteden in de mooie kamer. Ze sliepen in een grote ruimte waar voldoende hooi er voor zorgde dat hun vermoeide ledematen niet op een plankenvloer zouden rusten.

Vrouw Dupon zorgde voor de maaltijden. Er was voor allen genoeg brood, aardappelen en vlees. En tot slot de beroemde soepenbrij van de coöperatieve zuivelfabriek. Sommigen zagen elke dag uit naar de avondmaaltijd want die was van prima kwaliteit.

Na afloop van de maaltijd nam vader Dupon de trouwbijbel die de kerkeraad van de plaatselijke gemeente aan het bruidspaar Dupon zo'n dertig jaar geleden gegeven

had, en zei: "We zijn gewoon na de maaltijden een gedeelte uit Gods Boek te lezen, en ik dacht zo, omdat jullie rietdekkers zijn en wij de avondmaaltijd gezamenlijk nuttigen, jullie zult wel benieuwd zijn wat de Bijbel over het riet te zeggen heeft."

Nu er zijn heel wat plaatsen in de Bijbel waar over riet gesproken wordt. Het bekendste gedeelte is wel de passage waar over Mozes geschreven wordt dat hij in een mandje tussen het riet gevonden werd door een Egyptische prinses. Plechtig werd Exodus 2: 1-10 gelezen.

Op een andere avond zei vader Dupon dat in het Oude Testament vaak in profetische taal gesproken wordt over de komst van de Here Jezus, die door de profeet Jesaja de Knecht des HEREN wordt genoemd. Zodoende werd een gedeelte van Jesaja 42 voorgelezen waar staat dat de Knecht des HEREN het gekrookte riet niet zal verbreken en de rokende vlaswiek niet zal uitblussen.

Dupon las echter ook een gedeelte van Mattheus 12 waar staat: "Het gekrookte riet zal Hij niet verbreken, en het rokende lemmet zal Hij niet uitblussen, totdat Hij het oordeel zal

uitbrengen tot overwinning en in Zijn Naam zullen de heidenen hopen."

's Avonds zat het hele gezelschap in de grote keuken. Er werd over alles en nog wat gesproken. De rietdekkers vonden het maar wat gezellig bij die 'fijne' boer. Op een avond zei één van de rietdekkers: "Jullie bent nogal gelovig heb ik gemerkt." "Ja," zei een ander: "Wat is eigenlijk geloof?"

Daar kon boer Dupon wel een antwoord op geven. Hij zei, zonder hapering: "Een waar geloof is niet alleen een stellig weten of kennis, waardoor ik alles voor waarachtig houd, wat God ons in Zijn Woord geopenbaard heeft, maar ook een vast vertrouwen, hetwelk de Heilige Geest door het Evangelie in mijn hart werkt, dat niet alleen anderen, maar ook mij vergeving der zonden, eeuwige gerechtigheid en zaligheid van God geschonken is, uit louter genade, alleen om de verdienste van Christus wille."

Door zijn parate kennis wist Dupon een goed antwoord te geven dat tegelijkertijd stof genoeg gaf voor een discussie over de mooie vraag van één der rietdekkers.

Parate kennis! Ik weet het wel

dat Dupon ook zonder die parate kennis wel een zinnig antwoord op die vraag had kunnen geven. Toen hij er later met mij over praatte zei hij: wat is het toch belangrijk als we teksten, psalmen en gezangen van buiten kennen, en ook onze Catechismus of in elk geval ons Kort Begrip.

Prof. J. Waterink die aan de Vrije Universiteit les gaf aan de theologische studenten over het catechiseren, legde er ook de nadruk op dat onze jeugd parate kennis moest hebben als het ging over de vragen: wat gelooft u? waar staat uw kerk in dit opzicht? en zo zei hij: "als we om ons geloof eens in de gevangenis komen en de Bijbel ons wordt afgenomen, en ook ons psalm en gezangboek, dan moet u troost zoeken in wat u weet van de Schrift!"

Zelf heb ik er ook steeds op gestaan dat de catechisanten goed konden zeggen wat ze geleerd hadden. Niet iedereen is bij machte als er een vraag wordt gesteld, een goed antwoord te formuleren. Parate kennis helpt daarbij geweldig.

Als ik over parate kennis spreek moet ik steeds denken aan de achttien die gefusileerd werden, nadat zij eerst hun eigen graf hadden gegraven.

Voordat hun harten werden stilgezet door het moordend lood zongen ze met elkaar, en ze hadden geen psalmboek bij zich, het was door parate kennis dat zij met elkaar konden zingen:

Dan ga ik op tot God's alteren, tot God, mijn God, de bron van vreugd; dan zal ik juichend stem en snaren tot roem van zijne goedheid paren, die na kortstondig ongeneugt mij eindeloos verheugt. (Psalm 43:4).

Kent u dit zinnetje ook van buiten: "Mijn leven wordt beheerst door het verbond, waarin God met Zijn volk in gemeenschap leeft, en waarin Hij ook mij heeft willen opnemen?" Dat is de eerste zin uit het catechisatieboekje "De Rechten Des Verbonds" van ds. S. G. De Graaf. Wat vet gedrukt stond in dat boekje moesten de catechisanten VAN BUITEN LEREN!

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida. In z'n artikelen schrijft hij over z'n jaren als dominee in Nederland en in Canada.



Building on the rock

Rev. H. Van Andel

His Name

Hallowed be Thy Name.
Matthew 6:9b

God reveals His Name in many ways.

God writes His Name on everything which He created. He writes His Name in the firmament which shows His handiwork. He writes His Name in heaven and earth both. All of nature — plants and trees, mountains and plains, rivers and lakes, animals and men — they all spell God's Name merely by their existence.

God writes His Name in the history of mankind, in war and peace, in the development of the nations, in inventions and technical wonders and in the progress of science and culture.

He also wrote His Name in sending His Son to this world. "No one has ever seen God; the only Son, who is in the bosom of the Father, He has made Him known."

Moreover He wrote His Name in His special revelation, His infallible Word for all ages in which He proclaims His sovereign will and ordinances, His righteousness and His love.

In all these things His Name should be hallowed. This means: recognized, maintained, vindicated, honoured, held aloft, kept holy.

The inanimate creation — the stars, the rocks, the mountains, the animals — they do not know about it. They hallow the Name of God automatically.

But man does know it. We know it. It is our calling to do it consciously.

Many people in the world don't do it. They ignore God as if He does not exist. And we, Christians, we fall short in doing this. Therefore we bow our knees and pray: "Hallowed be Thy Name."

And by praying this we accept a tremendous responsibility.

Rev. Henry Van Andel

Van Andel is a retired pastor living in Burnaby, BC.

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